BV
2570
.A1
W66
1937/38

The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 51 SEPTEMBER, 1937 NUMBER 2

Golden Anniversary of the Thank Offering

Thank Offering History

By MRS. O. H. MILLIGAN, Thank Offering Secretary

THERE is no more beautiful occasion in our churches every Fall than the annual Thank Offering service. To most of our readers the Thank Offering Ingathering has always been as much a part of the yearly program, as have been the monthly meetings of our societies. They have thought of the Thank Offering service as a part of the missionary meetings of the women of our Church before our Women's General Missionary Society was organized in 1883.

In 1933 we celebrated the fiftieth birthday of this great organization. The challenge of the Jubilee was kept before the societies through the entire year. These five great objectives: "A more complete organization; A deeper spiritual life; A conscientious stewardship; A greater vision of the need of Missions, and A devout expression of gratitude in gifts and service," proved to be incentives for faithfulness.

From its organization the Women's General Missionary Society was desirous of helping in every way possible the missionary work of our denomination. As new societies were organized and more women became interested in the work, the General Assembly recommended that the women give of their contributions to different phases of the work, and year by year they assumed additional responsibilities. In 1887 the United Presbyterian Church was suffering greatly from a lack of money to carry on the mission work undertaken by its different Boards. Many appeals were sent out, all saying: "Retrenchment, retrenchment unless the needed funds come." Many prayers ascended to heaven for help at this time of dire need. Many plans were suggested how the women might help in this denominational emergency.

The plan adopted came from the suggestion of Mrs. Joseph Clokey, Springfield, Ohio. She suggested that each of the 16,000 women who were members of the Missionary So-

16704
PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

ciety give one dollar over and above her usual contribution to her Missionary Society as a Thank Offering. The $16,000.00 thus realized would bring immediate relief to the depleted treasuries of the Boards of the Church. Mrs. Clokey sent this suggestion to the Board of Directors which had been organized two years previously. The Board indorsed the plan and issued a call in the March, 1888 number of *The Womens Missionary Magazine*, asking all missionary societies to meet in their churches on April 14, from two to four o'clock, for prayer, consecration and thanksgiving. The program was suggested and verses of Scripture on giving were quoted. An invitation to each member was to be sent and an envelope marked "THANK OFFERING." In this was to be placed with the gift a text of scripture, a word of thanks, a brief prayer; or the special blessing was to be noted for which the gift was given.

The day was observed and offerings were presented by one hundred forty-three societies and two congregations. The money was sent by Presbyterial delegates to the Women's General Missionary Society Convention held in Washington, Pa. The first Thank Offering service was on May 9, 1888, in the afternoon session. Miss Mary Clokey, daughter of the woman who had suggested Thank Offering Day, was President of the Convention that year. The delegates came forward and placed the offering of their Presbyterial on a table and repeated a verse of scripture. The amount hoped for was not received but $5,919.20 was presented at the first Thank Offering service and consecrated to the Master's use. That Convention also took action that a Thank Offering service be held in all the societies every year and that a Thank Offering service be a part of each Women's General Missionary Society Convention program.

With the aid of the first Thank Offering the first hospital was built in Sialkot, India; the first parsonage was erected in Omaha, Nebraska; and the Little Boys' Home was built in Knoxville, Tennessee. Forty-nine Women's General Missionary Society Conventions have had Thank Offering services and the money received through Presbyterials in these forty-nine years has totaled $3,768,933.97. The Thank Offering has been dedicated to the missionary work in all departments. It is not distributed in a certain ratio year by year but is divided in proportion to the needs of the several departments for which the Women's General Missionary Society is responsible.

At the 1891 Convention the Thank Offering service was changed from the afternoon session to an evening program. In the 1892 Convention the first responsive scripture reading was used. The first printed Thank Offering program entitled "The Christian Life" was used in the 1895 Convention. The Juniors first took part in the responsive service and song at the Indianola, Iowa, Convention on May 12, 1897. Keeping the work of the Thank Offering before the members of the societies and sending out boxes, envelopes and literature was placed in charge of the Literature

Committee of the Women's Board in 1892.

Two years later, the work having increased greatly, the Thank Offering Department was created. Miss Mary Clokey, who had recently married Mr. J. J. Porter, came from Springfield, Ohio, to live in Pittsburgh. She was elected the first Thank Offering Secretary and served faithfully and well until the morning of April 16, 1920, when the Master called her home while at work at her desk. By action of

Mary Clokey Porter

the Youngstown, Ohio, Convention soon after her home-going, the Ingathering of 1920 was called "The Mary Clokey Porter Thank Offering" in honor of the late Thank Offering Secretary, loved and honored by all.

In 1905 the Convention changed the time of the annual Ingathering from the Spring, as had been its custom since the first one was presented on April 14, 1888. Since that action societies have presented the Thank Offering at a service in the Fall of each year. As these gifts come into the hands of the General Treasurer they are deposited in the Banks and the Thank Offering, with accrued interest, is disbursed by the Board of Directors at its meeting the first Tuesday of June each year and goes to the different departments.

In 1886 two contributions of $25.00 each were received for life memberships in the Women's General Missionary Society. The list grew very slowly for several years but the long list of Life Members from 1886 to the present day speaks of the loyalty, love and sacrifice of women we count dear. The Master has called to Himself many women whose names appear in the lists of the earlier years. Their hands are still but our precious memories of their devotion beckons us to go forward in the service of their Master and ours.

The first Junior Life Membership was issued in 1905. A Junior Life Membership is Ten Dollars. A Life Directorship Fund was established in 1917 by the payment of $300.00. These are all part of the Thank Offering but the funds from Senior and Junior Life Memberships and Life Directorships are kept separate from the general Thank Offering and are expended for some special need, as the Master directs.

Not only have our societies at home presented their love offerings but also the societies of India, Egypt and the Sudan have expressed their gratitude by their gifts. The earnestness and faithfulness of many of these give us at home renewed reason for thanksgiving. The Thank Offerings of the societies across the sea are disbursed in their own fields and are not included in the total amount of the Thank Offering each year.

(Continued on Page 8)

The Thank Offering How Used

By MRS. J. B. HILL Treasurer of the Women's General Missionary Society

UPON the Thank Offering movement of the United Presbyterian Church God has set His approval, and through His blessing it has become a prominent factor in the great work carried on by the women of our Church.

As Mrs. Mary Clokey Porter, for years our devoted Thank Offering Secretary, once said: "Every movement whose aim is for the honor and glory of God has had from the beginning a complete and perfect plan in the heart of God, and in His own time He brought it into being. God's plan for the Thank Offering movement of the United Presbyterian Church had its birth in 1888, during the Church's hour of pressing need. Time has proven that such a plan was great in its conception and great in the glorious results it has worked out in the years of its existence."

It has been far-reaching in its influence, an inspiration in its teaching, and an incentive to activity and devotion in all parts of our work. It has proven without doubt how large amounts can be raised by small sums systematically given.

The loving gratitude and faith of God's people have yearly placed upon His altar large gifts with which to carry the blessed gospel to others.

As soon as the Thank Offering is received by the General Treasurer it is deposited and remains undisturbed in the bank until it is distributed to the various departments of work the first Tuesday in June. Every department is benefited by the distribution.

It has had a very important part in carrying on the work in our four foreign mission fields. It has made possible the development of work among the American Negroes, the Mountain people and the American Indian. Ministerial, Parsonage and Contingent Fund departments have also received an amount each year to help carry on their work. In fact, it is the Thank Offering that has enabled the Board year after year to carry on the work assigned to the Women's General Missionary Society.

The first Thank Offering amounted to $5,919.20. It aided in building our first hospital in India, the Sialkot Memorial Hospital; our first parsonage at Omaha, Nebraska, and a Boys' Home at Knoxville, Tennessee.

The total Thank Offering contributed in the 49 years of its history amounts to $3,768,127.03. It has been distributed as follows:

Foreign Missions	$1,979,323.36
Home Missions	346,749.35
Indian Missions	82,615.33
Negro Missions	534,946.64
Parsonage Dept.	168,836.23
Ministerial Relief	27,953.41
Junior Missionary Magazine	15,100.00
Designated Funds	572,601.71

The designated funds consist largely of Senior and Junior Life Membership and Life Directorship fees, as these all form part of the Thank Offering fund.

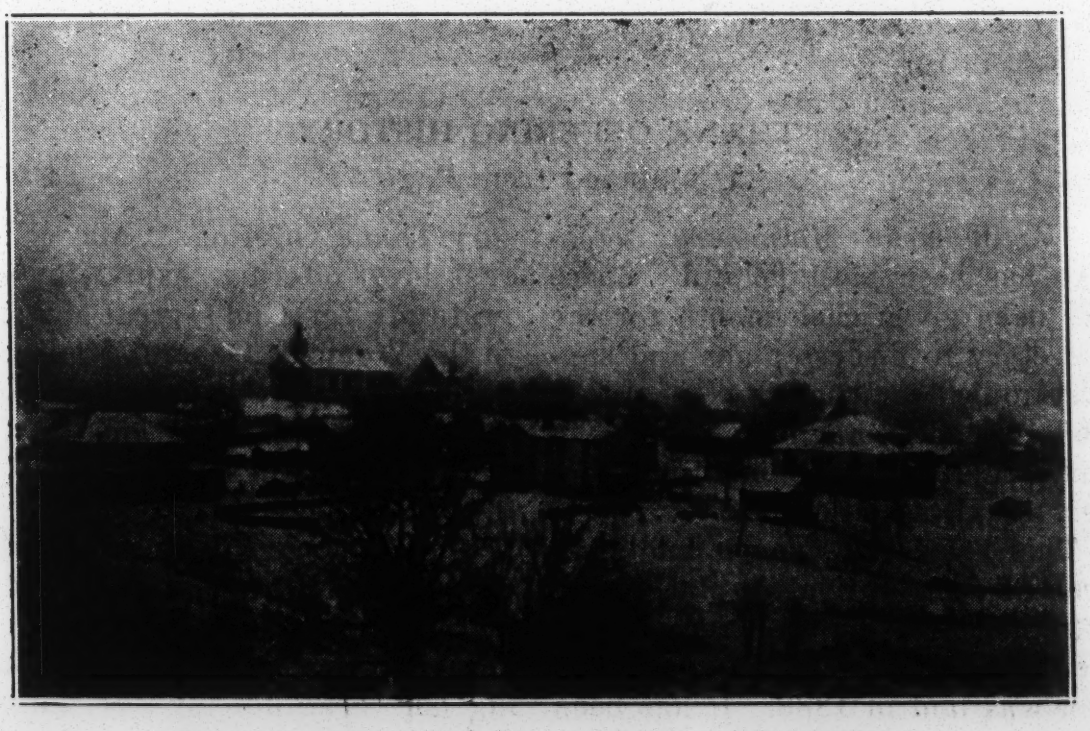
SENIOR LIFE MEMBERSHIP

In 1886 the first Life Membership fee of $25.00 was received from Mrs. Mary Bruce. Other fees followed and from the beginning the Board felt that this was a special fund, not to be used to meet current expenses, but to be held for some special and needy object which could not be provided for out of the regular funds. The fund grew very slowly, but as the money accumulated it was invested and the accruing interest helped to increase it.

In 1912 an appeal came to the Board from Egypt for $15,000.00 to purchase a desirable piece of property in Tanta as a site for a much needed school building for the girls in Tanta. The Board could at first see no money available for the purchase and the request was made the object of special prayer. Later, to the surprise of the Board members, when the Senior Life Membership fund was summed up it was found to amount to $15,000.00; and the thought that the purchase of this land was the object for which the money had been accumulated was borne in upon the members of the Board with such conviction that action was taken to use the $15,000.00 to buy the land.

The Senior and Junior Life Membership fees for the two years following were set aside to help in the erection of the building, and the fund desired, $50,000.00, was received.

Later, when the Board was under the necessity of enlarging and equipping Tanta Hospital, it faced again the question of funds, and it was decided to use all the Life Membership money credited to the 1915, 1916, and 1917 Thank Offerings, and in this way $12,216.00 was secured for that purpose.



Church, Parsonage, Teacherage and School. Ezel, Kentucky.

LIFE DIRECTORSHIP

In March, 1917, Mr. J. W. MacDanel interviewed a member of the Women's Board concerning its work, saying that he wished a plan might be devised by which he could specially honor his mother, who was a devoted Christian, deeply interested in missions and especially in the work of the Women's General Missionary Society.

After prayerful consideration the Board decided that we would have a department to be known as Life Directors, and persons desiring to make themselves, or anyone else, a Life Director could have that privilege by the payment of $300.00 at any one time as a Thank Offering. Mr. MacDanel agreed to the plan and at once gave his check for $300.00 to make his mother, Mrs. Catherine MacDanel, the first Life Director. Other names were immediately presented and the money placed in the Thank Offering account. Year by year the fund increased and by 1927 $24,000.00 had been received for the eighty-two Life Directors, which, with the interest that had accrued, amounted to $29,871.00.

Repeated requests had been coming to the Board from Frenchburg for a much needed church building. As there was no money in the Home Department to meet the need it was finally decided to use as much of the Life Directorship money as might be needed. The church was erected, at a cost for building and equipment of $26,062.00, $25,091.00 of which was taken from our Life Directorship fund. Thus the first and only use of this fund was to erect a temple in honor of the Lord. In what more beautiful way could Life Directorship money be spent than in erecting a temple in honor of the Lord Jesus Christ where the Word of life may be preached and souls brought into the Kingdom.

THANK OFFERING HISTORY

(Continued from Page 5)

The Womens Missionary Magazine has been most helpful. Space has been given each month for the Secretary to discuss plans and suggest topics for monthly programs. This splendid magazine has been our medium of reaching the members of all societies.

This year the women and children of our Church are placing the fiftieth course on the great Monument of Gratitude, whose foundation was laid in 1888. It has been designated the "Golden Anniversary Thank Offering." May it be a real love offering, expressing our gratitude for God's great blessings to the Women's General Missionary Society and to the work for which it is responsible. As long as God continues to pour out His rich blessings and tender mercies upon His people, so long will there be abundant reason for gratitude; and as long as there are souls in the world unsaved there will be need of proving our gratitude by our gifts to Him.

The Junior Thank Offering

By MRS. W. R. McMUNN, Secretary of Junior Work

THE Junior societies are happy to join in the celebration of the Golden Jubilee of the Thank Offering. For forty-five years they have been loyal auxiliaries of the Women's General Missionary Society, supporting all of its work by their prayers and offerings. The Thank Offering has had a special appeal for the children. They have had their small pink Thank Offering boxes, their special Thank Offering programs with pageants and other exercises suitable for the occasion of the annual ingathering. The great interest of the Juniors in this offering is shown by their contributions to it which exceed the amounts given by them to all other objects, including the Junior Special. During the years, the Juniors have contributed approximately $267,185.63 in Thank Offerings. Of this amount $98,980.00 was given as Junior Life-Memberships. The regular Junior Thank Offering, being a part of the Thank Offering at large, has had an important part in supporting all the various departments of work carried on by the W. G. M. S. at home and abroad. The Life-Membership fund has been used for special much needed objects.

When giving her report for the year ending April 15, 1904, Mrs. N. Wylie Stevenson, General Secretary of Junior Work, recommended that a Life-Membership Fund be established in the Junior Missionary Society and that by the payment of ten dollars any child may become a Life-Member. At the convention held in Albany, Oregon, in June, 1905, the first Junior Life-Members were reported and were as follows:

1. Donald Russell, aged ten months, the little son of the pastor of the Sixth Church, Pittsburgh, Pa.
2. Flora Anna Morgan, aged five years of Kirkwood, Ill.
3. Mary Caldwell, aged eleven years of Second Church, Indiana, Pa.
4. Margaret Van Ripper of Kirkwood, Ill.
5. We-Pah-Qua, a little Warm Springs Indian girl made a life-member by the Juniors of First Cambridge, Ohio.
6. Alfred Smith, a little Warm Springs Indian made a life-member by Rev. J. S. McMunn in memory of his little son, John Stewart Clark McMunn, who died October 13, 1904.

Other names were later added to the list which has grown until now the names of 9,898 children are enrolled as Junior Life-Members.

As soon as the Junior Life-Membership amounted to $350.00 it was used to endow a child's bed in Jhelum hospital. The following year three Junior beds in Sialkot hospital were endowed at $350.00 each, and one in Jubilee Hospital at Henderson, N. C., at $500.00. The Junior Life-Membership fees given in the Thank Offerings of the years 1913 and 1914 were put into the building fund of the Girls' Boarding School at Tanta, Egypt. Those of the years 1915 and 1916 went into the building fund of Tanta hospital. Those

of the 1917 Thank Offering were set aside for the purchase of an X-Ray machine for Tanta hospital.

The Thank Offerings of 1920 were given as a memorial to Mrs. Mary Clokey Porter, first Thank Offering Secretary. Mrs. Porter was much interested in Junior Work. For many years she had been a Junior leader in her own church. In the year 1888 Mrs. Porter, then Miss Mary J. Clokey, was appointed by the Women's General Missionary Society to prepare a constitution for Mission Bands and a book of instructions and exercises to be known as "The Mission Band Helper." She also prepared material for a Young People's Department maintained in *The Womens Missionary Magazine* previous to the establishment of the *Junior Missionary Magazine.* It was most fitting, therefore, that the Junior Thank Offerings of the year 1920 were designated to equip and permanently maintain a kindergarten in the Mary Clokey Porter Girls' Boarding School at Tanta, Egypt. $5,000.00 was the sum asked for this purpose. The Juniors all over the church were so much interested in this project and so enthusiastic over it that they responded by contributing $9,574.66.

A school building was greatly needed at Ezel, Ky., where in 1924 the Board had begun mission work. It seemed suitable that money from the Junior Life-Membership fund should be used for this purpose and so the building was erected and furnished at a cost of $28,618.48 provided by this fund.

In 1932 the Juniors celebrated the fortieth anniversary of their organization. For many years they

May Festival. Tanta Kindergarten in a game in front of the building.

had been interested through their Junior Specials, in the Girls' Boarding School at Khartum North, the Sudan. One of the buildings in use for school purposes at Khartum North had originally been erected by the Foreign Board for a hospital and was known as the Shrader Memorial. The Foreign Board desired to sell this building and so it was decided that it should be bought and paid for with $11,000.00 of Junior Life-Membership money and should henceforth be known as the Mrs. E. M. Hill Junior Hall. Mrs. Hill was very active in the organization of the Junior Missionary Society at the convention held in Philadelphia in 1892. She was the first editor of *The Junior Missionary Magazine* and was greatly beloved.

The Junior Thank Offering has been at work and has accomplished much in the support of mission work and through the buildings and material equipment it has provided, but this has not been all. The Thank Offering has been the means of teaching thousands of children the meaning of true gratitude to God. Through it spiritual blessings have come into their lives. In one of his books the late Dr. M. G. Kyle says he was asked how he spent the Sabbath when on shipboard on his numerous trips to and from the Near East. He replied: "The Sabbath is

(Continued on Page 32)

Mrs. E. M. Hill, First Editor of the Junior Missionary Magazine.

Thank Offering Highlights

How the Thank Offering Was Increased

MRS. B— had been elected Thank Offering Secretary of her Society. Immediately there was implanted in her heart a desire to have the Offering a little larger than the year before. True, life had been hard the last few years. Mr. B— had been out of work. They had their little home but the small reserve fund which they had laid up against a rainy day was fast being used up. But she had learned to trust the Heavenly Father and that was something for which to be thankful. Her close friend, Mrs. D—, had been sick all year. The first three months had been spent in the hospital where she had undergone a serious operation. Recovery had been very slow. The two friends talked often of the Thank Offering. Anxiously they waited for it to be brought in. On the day of the ingathering they were disappointed to learn that it was less than the amount given the previous year. Resolutely they determined that their Society should not lag behind. So one out of her need and the other out of her suffering took her meager store and added enough to make their Society go over the top. And this is the way the Thank Offering in one Society was increased. No doubt the Lord sat "over against the treasury."

—*Mrs. A.*

"Overflowing Love"

I BRING half a bushel of taters," said one of our dark-hued sisters of the Black Belt when Thank Offering time came. Another brought black-eyed peas and another sorghum and peanuts as with smile-wreathed faces they laid down their offerings, glad that they were counted worthy to give something to the Lord. These women have come long distances, walking barefoot and in the meeting they sing with joyful hearts: "O thank the Lord, the Lord of love."

Not long ago a little girl scantily clad and barefoot walked three miles to Miller's Ferry through the mud and rain and carried a peck of sweet potatoes on her back. This was the Thank Offering of one child of Our Father. When food has been very scarce, mothers and children have saved the few eggs they really needed for food and have sold them, going without, that they too might be among the givers of Thank Offerings.

The Guardian of the Treasury sees these humble gifts and His radiant smile of acceptance has lifted many heavy burdens and illumined many dark lives in our Southland.

"I haven't much to give, dear Lord above,
But I am rich in thanks to Thee;
And if my gift, so poor, can only prove
To Thee my heart's o'erflowing love
Then joy and gladness must come back to me."

—*Mrs. R. W. McGranahan.*

Knowing—Caring—Sharing

DONALD had just returned from Junior Missionary Meeting. He finally found his Thank Offering Box in his desk, where for eleven months it had been—empty and hungry.

"Mother, I must take this box to the next Junior meeting. Please put something in it."

"But, Don, mother has a box, too. A Thank Offering is one's own gift."

Don knew mother was thinking about his bank.

Tenderly he fondled each nickel and dime—his money saved for special things. Then, with a burst of altruism he rushed to the kitchen. "Teacher will be disappointed if I have no Thank Offering. Please change this nickel."

"Oh, son, would you give less than one nickel?"

"Well, what would I get out of it, anyhow?"

Patiently she told him of needy children in our missions in America and abroad.

Several days before the Ingathering Donald surprised his mother by saying, "Listen, mother, my box is singing a thankful song." Merrily he shook the box which now held most of his coins. "Will it be enough to buy one Bible?"

Only a story about a lad and a few coins! But can you think of a better "Thank Offering Method" than by leading people to realize human needs?

Knowing—we care,
Caring—we share.

Through *Knowing, Caring,* and *Sharing,* we enter into the secret that Life's greatest joys come from *giving,* not getting.

—*Mrs. E. D. McKune.*

Dot's Alabaster Box

IT was a dreary, damp fall evening, and as the door bell rang a premonition of some disaster flashed across my mind. As I opened the door and saw a tear-stained face looking into mine, I knew something, indeed, was wrong.

"Oh, Mrs. J., did you know Dot died this afternoon?" the girl said, chokingly. "Dot died?" I replied. "Why, her Father and Mother were down to see her last week-end and she seemed fine, they said."

Dot was the seventeen-year-old president of our Girls' Circle, who had gone away to boarding school that fall, and was greatly missed by her parents and friends. Her life had seemed so full of promise—an only child whose parents were anxious to do so much for her.

The Sabbath following her death was our annual Thank Offering service and it was with heavy hearts that the Circle girls brought their Offerings. As I walked up the aisle, before the service, a hand touched my arm, and Dot's mother gave me a "Thank Offering Box." "I have not opened it," she said. "It's just as she left it." Tears sprang into my eyes as I held that little blue box and I could not trust myself to open it until I returned to the quiet of home. There I opened the box! What do you think was in

that young girl's Thank Offering Box? What would have been found in yours and mine?

As I counted the pennies, nickels, dimes, quarters and even a bill, tears blinded my eyes again, and there was a rush of gratitude in my heart. I counted it a second time, for it did not seem probable, but, yes, there it was—three dollars and sixty-five cents—a cent for each day of the year and not just put in at the end of the year, or at only one time. What a testimony of thankfulness she had left behind her. She was one more "steward who had been found faithful." As a sequel to this story, the Circle the next year made their Thank Offering a memorial to her, and it proved worthy of such a fine spirit in Dot.

Mrs. H. C. Jeffers.

A Dress That Waited

HERS was not an eight-hour-day, nor her income so many dollars per. She reckoned with eggs at so many cents per dozen, and butter at the local selling price. The dollars did not pile up rapidly—how slowly she had not realized until she began doing without things and saving for that first Thank Offering. No one can say how much of self-denial and sacrifice were represented in that offering, nor in each one of fifty succeeding years. Just one example here, and no doubt it has many counterparts on a much larger scale.

The daughter in this home had suggested in most persuasive tones the mother's urgent need of a new dress. The mother listened respectfully and then quietly replied: "What you have said about the old dress is very true. But I have promised myself I would give ——— dollars to the coming Thank Offering and I regard a promise made to myself as sacred as that made to another. When we have the amount of my Thank Offering, we shall think about the dress." With a good conscience she wore the new dress when it came. Best of all the daughter saw beauty and blessing in sacrificial giving that has borne fruitage in her own living and giving.

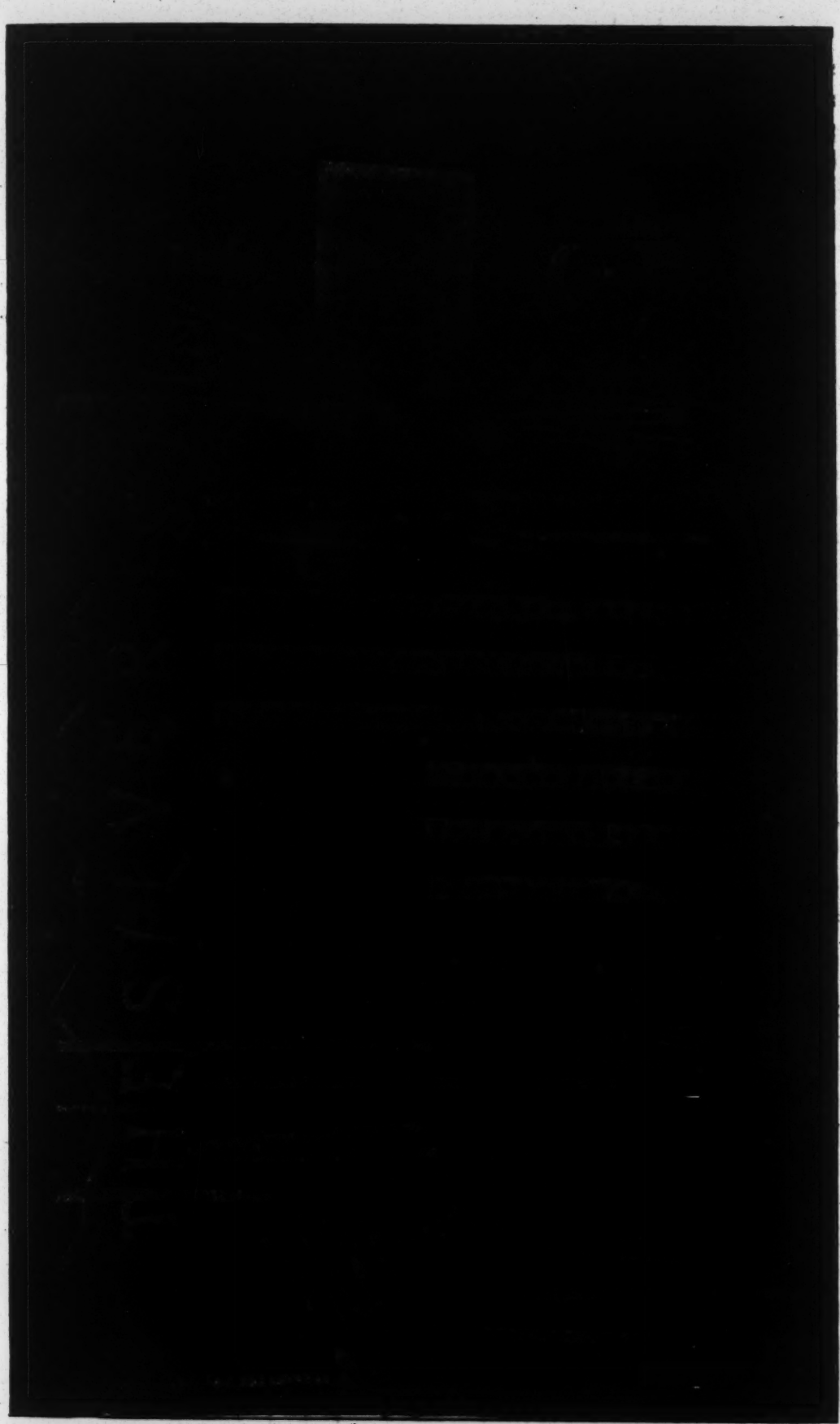
—Mrs. J. A. MacDonald.

Yards and Yards of Dimes

THE Thank Offering in connection with the celebration of the Twenty-fifth anniversary of the Women's General Missionary Society, held in the Sixth Church, Pittsburgh, Pa., May, 1908, was the most spectacular ever held.

Mrs. Mary Clokey Porter conceived the idea of securing a silver offering "by the yard." The idea appealed to women and children all over the church and societies vied with each other in collecting and mounting their silver on gay ribbons.

THE SCENIC EFFECT OF DIME OFFERINGS was one of the most interesting features of the convention. The culmination of the effort to procure a few yards of dimes exceeded all expectations; even the most sanguine hopes and fertile brain of our Thank Offering



Yards of Dimes displayed at the Silver Anniversary of the Thank Offering.

Secretary, Mrs. Mary Clokey Porter, never approached such results of the project to have a few yards of dimes as a feature of the silver offering. During the first days of the convention several designs were displayed and their donors announced.

Only women devoted and interested in the successful results of the dime fund could have thought of the many ways of displaying a portion of the ribboned dimes. Five large white umbrellas were suspended over the platform; from those drooped the many colored ribbons holding the dimes. At least 375 yards hung down in glittering beauty, representing less than one-third of the sum sent in by donors all over the Church. From everywhere response came to the call for silver dimes. This added another beauty and meaning to the Thank Offering occasion that has grown to such importance as to bring $75,000 at least to this fund—and more than half a million since the first one in 1888.

Among the first to attract attention was the displaying of a handsome American flag; mounted upon this there glittered the sum of $37 in silver dimes. This unique and original idea was from the Women's Missionary Society of the Second Church, Youngstown, Ohio. This flag was shown to the audience on Friday and Saturday and on Monday night and called forth patriotic response.

Special mention should be made of the Tabernacle Church, Youngstown, Ohio. Their donations to the dime fund was F I F T Y - F O U R YARDS, the sum of $270. Another attractive design came from the boys and girls of Westminster College in the form of a large college pennant of blue, the word "Westminster" in silver dimes, amounting to $20.

None was more attractive than the six or eight yards of coin beautifully mounted from Egypt. Miss Finney gave explanation of the value of these coins. Favorable mention should be made of each one and will be when space will permit. The Thank Offering from Egypt was one of the notable offerings given. India also sent a sum of money to the dime fund. This could not be given in native coin but was sincerely appreciated.

The whole brilliancy and deep emotional effect was unprecedented in beauty and the impressive services suitable to the occasion were in charge of Mrs. Porter, Thank Offering Secretary. Our delegates will narrate this event with deep feelings of gratitude to their several societies and we trust the report will bring great rejoicing to each and every one.

—From *The Womens Missionary Magazine*, August, 1908.

Loving's Offering

IT was a beautiful, sunshiny morning in late spring. The wind, as it blew across the fields in their ribbon-like decorations of lush green wheat and fragrant yellow mustard and blossoms, was fresh and invigorating. Glory-of-the-Faith, a pleasing specimen of muscular young manhood, sitting out under the Persian lilac in his own front yard, had just had a complete Punjabi shave and hair cut, which included armpit shave, removal by tweezer of all superfluous hair from ears and nostrils, and finger and toe nails all neatly trimmed. With satisfaction he surveyed himself in the tiny mirror, a part of the village barber's equipment. Then proceeding to place himself under the spout of the running well beside the village, he had a good bath, his light brown skin glinting in the sunshine that trickled through the big trees overhead, finishing by a good scrubbing to the two white rows of ivory teeth. He felt that life was good to him.

Returning to the house, he donned the brand new tunic which "Loving's" deft fingers had made from the piece of attractive print, a gift of a visiting "In-law." He looked at it appreciatively, rather proud that his wife of all the women of this Christian village was clever enough to even make her husband's clothing. He was glad that, after selling his hides for cash last year, he had brought her from Pasrur City that pair of shears—the only pair the village could boast. Certainly shears were a more appropriate tool for cutting garments than the sharp-edged hoe — the ordinary make-shift. Then about his shapely bare legs Glory-of-the-Faith draped a freshly washed sheet, pulling it in tightly around the waist, allowing ample folds to hang free to his ankles. Then he carefully wound about his head the ten yards of thin muslin, his turban, the real show piece of a Punjabi's attire, hiding the great gaping holes in it in the folds. The day before Loving had washed it white as snow, using in the wasteful way of the Punjabi woman, nearly a whole cake of "Sunlight Soap" (the "Ivory" of India). She starched it, too, to a proud stiffness with the pourings from off their boiled rice, mingling with the starch some flakes of mica, which, glinting in the sun, made it more showy in appearance.

You must understand this was a great occasion, and in it she was to have her part. Glory-of-the-Faith could not read books, to be sure, but he was a leader and had influence in the village; his advice and counsel were sought by the older as well as the younger in the community. Above all, he had in the last three years succeeded in committing to memory the "Elders' Course" gotten out by Synod, had satisfactorily passed the two years' examinations, though he had some difficulty with that chapter about the "sikkeramints" and was still a bit hazy about "Church History." Now he was going up for his final examination. Then he will sit in the "Shisshin" with the padri and other elders, he will become a real helper to the padri, teaching those

Bible stories he has been learning, to other villages and unorganized centers in the large—too large—circle for which the Padri was responsible, poor man. So now he is going to the Presbytery meeting in Pasrur City, and should he not go looking as clean and neat as any of those city dwellers, though he is only "farmers' help." She put an extra blob of clarified butter on the griddle. His morning cakes must be just to his liking, for had he not to trudge all those dusty nineteen miles to reach Pasrur?

"Mother-of-Blessing, this is surely a great occasion. Today we receive the answer to our many prayers. The Padri has not spared me. In going over my entire work last evening, he gave me a thorough grilling. He says I am sure to pass. One thing is troubling me, however. In the rush of spring irrigation and all, this slipped my mind. It would have been nice to have a gift to take the Lord at this time, a sort of Thank Offering as it were. We are indeed truly thankful. Certainly it is no custom on this occasion, but my heart says 'Take something.' But what can I take? Will you spare me one of those fine young roosters, of those three that Speckle raised in the early spring?"

"Ye-es,—but do you think that enough?"

"Would to God it were more! but we are poor, you know how poor. Shall I take that weakling kid the farmer gave me when he thought it would not live? Your care has made him a fine fellow."

"It seems to me it should be a real cash gift. This is a great thing in our lives. Then, too, maybe those city folks would think little of so common a gift," replied Loving.

"That would be best, indeed; but consider that what little cash comes into our hands has to go mostly for fees at C. T. I. and G. B. S. in Sialkot, for our son and daughter. This year especially has been a close one; not more than twelve or fifteen rupees at the most have I seen."

There was a twinkle in Loving's eye. "Ah then, that is my surprise for you. God put it into my heart a long time ago and I have been putting by the littles that in one way and another fell into my hands." She slipped away quietly into the mud-walled room and out of the big box in which she kept her best things locked away, she brought out and shyly laid in his hand TWO WHOLE SILVER RUPEES, which the baniya had given her in exchange for her handfuls of coppers and nickels.

Glory-of-the-Faith gave his little wife a happy, loving look. Then both quickly bowed their heads and from beside that little clay hearth there arose from two devoted, thankful hearts:

"Oh give thanks unto the Lord for
He is good,
For His mercy endureth forever."

Glory-of-the-Faith rose, laid his heavy cotton blanket over his shoulder, took his long heavy bamboo stick from the corner and set off joyously for Pasrur to give to Campbell Sahib his examination, to the good Heavenly Father his Thank Offering and to become an Ordained Elder.

—*Mrs. W. T. Anderson.*

"They Presented Unto Him Gifts"

ONE day not long ago we had a meeting with a group of Christian women who were not quite sure whether they were Protestant or Roman Catholic, but after the meeting I asked them if they had anything for the Thank Offering. We got dried corn on the cob, shelled corn, dried lentils, raw sugar and three copper coins. Turning the grain and sugar into cash the total was about five cents, but it is from these small amounts collected day by day that we make up most of our Thank Offering from the village women. Their offerings are small but they are usually given gladly and come from those whose incomes are indeed very small. The women who gave the grain and sugar didn't have as much in cash as a half-cent copper coin.

One Sabbath morning last spring a Christian man from a village appeared at the pastor's house before time for church. After salaams were exchanged he said he couldn't stay for church service but had brought a Thank Offering. For some time he had been troubled with a bad eye and finally he added prayer to the use of medicine. He asked God to heal his eye trouble and promised an offering when it was done. His eye was all right again and he had brought two and a half cents, all he had, as a Thank Offering for answered prayer. He said, "This is all I have now, but when I get some more money I will bring more."

Barkete and her husband, Isser, have more or less adopted me as their sister. She seldom comes to town from their village home, seven miles away, but he comes in frequently and always stops to give his salaams to "sister." Today he came bringing an offering of sugar cane and raw sugar. Barkete had sent him in with this offering, because God had given her a son, her first-born. Seven miles each way on foot with a love-offering—such incidents rejoice the heart. Before he left we had prayer for Barkete and her son and for all the Christians of their village.

—*Laura Reynolds.*

"Many Daughters Have Done Worthily"

THE President of our Delta Presbyterial, who is one of our consecrated teachers, told me that ever since she herself had been a teacher and had attended the Thank Offering meetings (out here in Egypt the Women's Presbyterial meetings go by the name of Thank Offering meetings) she had been greatly impressed with the growing willingness of the Egyptian women to "take hold." Formerly, only teachers and Bible Women were available to be on the program of the meeting. Nowadays, women who are wives and mothers take hold quite willingly, prepare papers, act on committees and more and more take a part in conducting these Thank Offering meetings. Also young women are beginning to take an active part gladly. It has not been so long since it was considered highly improper for a young woman

out of school to appear in public till her marriage day. One of the good papers at our Presbyterial this Spring was prepared and read by a young woman, the daughter of a P. M. I. graduate.

In one of the large congregations of Middle Egypt the missionary lady worked hard last year with the women to get them to show their thankfulness through their gifts. They contributed $40. This year the missionary lady with her hands too full of routine work was not able for any extra duties. The women of the congregation took the responsibility of gathering the Thank Offering. They gathered $130.

At this meeting of our Delta Presbyterial, as I sat in the audience looking at the ladies on the platform, I saw our President, a daughter of a convert from Islam; our secretary, herself a convert from Islam; the speaker of the moment, a young woman convert from Islam giving a splendid message, high in spiritual content.

Another woman in her talk said, "My little daughter asked me 'When will we be singing hallelujahs in the streets'? When we consecrate our all to Him, I said."

Another speaker said, "Not what we give to God but what God gives to us is the fact which should fill our hearts with great throbs of thanksgiving and make us willing to give our all to Him."

—*Minnehaha Finney.*

"The Riches of Liberality"

OUR Thank Offering meetings are always gladsome, but if ever we fall below the mark or ever happily over-pass it, it is to 1919 that memory travels, as though there we should find our standard of comparison.

That year our Annual Meeting, appointed for March 20th, had been deferred because of a dark cloud of fear that lay heavy over the town, and on Sabbath, the 23rd, that cloud had burst in a storm of riot, shot and flame. Those who gathered some weeks later to present their Thank Offerings to the Lord, were women who had meanwhile looked death in the face. They had cowered in their homes one awful night expectant of massacre and believing every hideous rumor that blew their way. During those hours Assiut was in darkness, the electric wires being cut, but on its outskirts acres of horse fodder, gathered for the war and left by the armistice unutilized, were alight in what looked like a camp of bonfires. Farther afield to north and east were buildings aflame, and every Christian shopkeeper was aware that the rioters had pillaged his store and rifled his safe, that what had begun as Egyptian enmity to the British had changed in a day to Mohammedan enmity to Christians, and that his life, his home and his family might be forfeit ere the morning dawned.

But morning had dawned quite otherwise. The shadow of a British aeroplane, arriving from the north, had dispersed the darker shadows that had shut out hope. Safety soon banished fear, and forces of law and order replaced by

degrees the forces of hatred and greed.

Do you wonder that when we gathered for our strangely deferred Thank Offering meeting we gathered with a need of expression new in our experience? "Our mouth was filled with laughter and our tongue with singing." "The Lord hath done great things for us," we said, "whereof our hearts are glad."

I remember nothing of our program. It is faces that rise before me as I write. Our president, whose lavish wedding jewelry had vanished along with the money stored in her husband's safe when their large tailoring establishment was stripped of all it contained—how radiant she looked, and how strong and cheery the tones of her voice! A woman who had been reduced till only a small residue of lentils and of rice stood between her and hunger, was positively bubbling over with happiness as she presented her gift. Indeed, people's spirits were somewhat irrepressible and the order not spectacular, so that when, amongst those who pressed to the front to tell their causes for joy, a young mother lifted aloft a fine baby boy as she placed a fifty-dollar note on the table, no ear heard a word she said, yet no one cared, for every heart interpreted and echoed her thanks.

A crowd of our usual contributors were not with us that day, for the schools with their missionary societies had been disbanded and most of the missionary circles sent north under military orders, and as Miss Ruth Work and I stepped homeward in the gloaming we felt there was a new kinship uniting the Christian women of Assiut and the ancient churches of Macedonia, because of them too it was true that "in a great trial of affliction the abundance of their joy and their deep poverty had abounded unto the riches of their liberality."

—*Rena L. Hogg.*

Sharing in the Work of the Lord

THIS year we are to have our fourth Thank Offering in the Sudan. Our first missionary society was organized in the Fall of 1933 among the young women of Khartum North. During that year the Thank Offering was explained and the boxes given out. Our first offering was taken the following Spring and amounted to about $70.00. The next Spring the combined offerings of the Young Women's Missionary Society in Khartum North and a very small Women's Missionary Society in Khartum North amounted to about $77.00. Last year a Thank Offering pageant was put on by the Young Women's Societies and the offering amounted to nearly $74.00.

The Thank Offering of the first year was given to the support of a Bible woman to open up the work among the women in Wad Medani, where there had never been any work for the women. The second year's offering was dedicated toward the support of a Bible woman in Port Sudan. Here, too, there had never been any work among the women. Last year a portion was

(Continued on Page 50)

Thank Offering Quotations

GRATITUDE is a grace that struggles for expression. It does not shut itself up in the heart. It does not allow itself to be merely felt. It wants to speak.

"How many are thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

"Some hae meat and canna eat,
And some would eat that want it;
But we hae meat, and we can eat,
Sae let the Lord be thankit."

"Gratefully dwelling on a gift multiplies it and magnifies it. Thanksgiving enhances the joys for which we are thankful."

"The fragrant flower of thanksgiving, which blossoms in the heart of God's people, is the result of a little bud called praise which is firmly affixed to the stem and stalk of Christian faith."

"Praise is the instinctive outburst of adoring worship that rises from a pure heart,—from one who knows that God is the giver of every good and perfect gift. The Psalms which are the music rooms of the Bible, are filled with songs of Praise."

Only the grateful Christian can rightly sing the new songs of praise and thanksgiving. Only he can realize that love to God which enables him to see in every human being a brother, and every blessing a gift from God.

"The habit of thanksgiving is a brave and cheerful one. It has no patience with the weak bitterness that complains that life is not worth living. It sees God everywhere in his world and praises him. It gives thanks in all things, knowing that all things work together for good to them that love God."

"Ingratitude is nothing but a form of spiritual amnesia. It stands for a voluntary or involuntary blotting out of the memory of the past. The mind is no longer sensitive to past benefits bestowed. It is as if these things had never been. And thus ingratitude becomes a spiritual menace."

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first.

I am God's; then I must live for His glory. My time is God's; I must spend it to His glory. My money is God's; I must use it to His glory.

Nine-tenths of the money given to foreign missions is given by one-tenth of the church membership, while one-half of the membership gives nothing at all.

"Thankfulness cures covetousness. It kindles a light so brilliant in our little homes that we quit gazing at the silvery splendor of our neighbors over the way. It magnifies our little things till we fail to wish for the great things of others."

"God's own people are very apt to suffer from loss of memory. We forget past mercies in the face of present emergencies as if they had never been. Let us forget not all his benefits. Let us bring them to mind."

"For the fruit of the time of our toil;
For whate'er we have fought for;
Whether born of the brain or the soil
Be the need we have sought for;
For the gifts we have had from his hand
Who is Lord of the living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!"

We need to watch against a grudging service, as Satan is ever trying to get in the word "duty" instead of "delight" in giving to the Lord.

"There is a word of the Psalmist that seems strikingly appropriate. It is 'Forget not all his benefits.' The very abundance of God's benefits is liable to make us forget the Giver in our satisfaction over the gift."

"If Christians praised God more the world would doubt him less."

"Give as you would if an angel
Awaited your gift at the door
Give as you would if tomorrow
Found you where waiting is o'er.
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand your offering took."

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

What prompts the spirit of unwillingness to give to the cause of missions?

Lack of knowledge.
Lack of sympathy.
Lack of love.
Lack of faith.

All these are the outgrowth of selfishness and ingratitude.

"It is true that a thankful heart doubles our blessings, causing us to enjoy them twice—in fruition and in remembrance."

Of the twenty millions given annually for the support of the gospel, one million five hundred thousand comes from native Christians in heathen lands.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His children.

Each first day of every week waits for its proportion of what God has given to us.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in a Christian.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

"Jesus said, it is more blessed to give than to receive."

The First Thank Offering Service

(Time of Pageant 20 Minutes)

By MRS. H. A. THOMPSON, Wichita, Kansas

CHARACTERS:

Any number of members of the Missionary Society, and who wear costumes of fifty years ago.

Spirit of the 1937 Golden Jubilee Thank Offering, who wears present day costume.

Time:

April 14, 1888.

Place:

Room of church used for Missionary meeting.

INTRODUCTION BY PRESIDING OFFICER:

The first Thank Offering Service was held fifty years ago. It was to consist of an hour of prayer and conference, and a second hour of praise and gathering the Thank Offering. Our service today has to be very brief, but we are presenting to you a Thank Offering of fifty years ago. At the close of the meeting the Spirit of the 1937 Golden Jubilee Thank Offering enters, and tells some of the accomplishments of the past fifty years.

* * * *

(*The President of the Society comes to the platform. She arranges table and chairs. She puts the Bible, the old Psalter, and the collection basket on the table.*)

PRESIDENT: I came early to the church this afternoon to see that everything is ready for this very important meeting. I wonder how the women will turn out to a Thank Offering Service. It is new to all of us, but I have spent much time in prayer that the Lord will bless this meeting, and that all the women will come in the spirit of gratitude to God for His blessings.

(*Enter the members of the Society, one or two at a time with the usual greetings and informal conversation.*)

(*The President takes her place at one side of the table.*)

PRESIDENT: The meeting will come to order now. Will the Secretary take her place at the other side of the table. Will Mrs. A—— please lead us in our opening prayer. (*All kneel for prayer and then take seats again.*) I shall read the Ninety-sixth Psalm, which is an exhortation to praise God, and bring our offerings unto Him. (*96th Psalm is read.*)

Ladies, I shall now read the message from the Women's Board of the Women's General Missionary Society, which sets before us the kind of meeting we are having today.

(*Reads*) "Dear Members of the Women's Missionary Societies of the United Presbyterian Church:

"This is a time of great emergency in our beloved Church. Our Mission Boards have started work in various fields, and devoted workers have given their lives to missionary service. At this time there is great need for funds to continue this work. Some people are saying we must retrench, close up some of the churches, schools, hospitals, and bring some of the missionaries home. But there is one saintly woman, Mrs. Eliza Clokey, wife of Rev. Joseph Clokey,

D.D., of Springfield, Ohio, who has been praying that there will be no need for retrenchment. God has honored her devotion by giving her a plan that the women of our Church should bring Thank Offerings to Him, and the money thus given would supply the need. We, the Women's Board, have accepted this plan, and ask that each society will set April 14, 1888, as a day of prayer and thanksgiving. Surely such praises will be acceptable to God. We ask that each member give one dollar over and above her usual contribution. Please pray, plan, and work for this Thank Offering Service."

(Signed) *The Women's Board.*

PRESIDENT: Let us sing the one hundredth Psalm, verses 1 and 4. (*Psalm is sung slowly from memory*).

We shall present our Thank Offerings at this time, and I hope each member will repeat a verse of Thanksgiving.

(*As the Secretary reads the names, each woman puts her dollar in the collection basket. The dollars are taken out of deep pockets in the skirts, old fashioned bags, or from handkerchiefs in which they have been tied. Each woman gives a verse of Thanksgiving.*)

Mrs. B—— will lead us in a prayer of consecration.

(*Prayer of consecration.*)

(*Spirit of the* 1937 *Thank Offering slowly enters during prayer. She carries one lighted yellow candle. She goes to table that has been placed in front of the platform, and on which five candlesticks and four yellow candles have been placed. As the prayer closes she speaks*:)

SPIRIT OF THE 1937 THANK OFFERING

Women of fifty years ago! The Lord has heard your prayers, and has used in a wonderful way the Thank Offerings that you bring and those that have been brought during the years. Just let me tell you of some of the accomplishments of the Thank Offering during the fifty years. A lighted yellow candle will represent some important phase of our work. (*Lighted candle is placed in candlestick.*)

The *first* candle stands for our Thank Offering Secretaries. From the first the women of our denomination have responded to the Thank Offering with enthusiasm. It grew to such proportions that in 1893 a Thank Offering Secretary was put in charge of the work. Two very faithful women have held this office. Mrs. Mary Clokey Porter, the daughter of the one who gave us the plan, carried on this work from 1893 to 1920. Under her encouragement the Thank Offering which amounted to about $5,000 the first year increased to over $168,000 in 1920. Mrs. O. H. Milligan succeeded Mrs. Porter in 1920 and continues each year to present the work of the Thank Offering in a most appealing way. These consecrated women have given great service in this department.

(*Second candle is lighted.*)

The *second* candle represents the Thank Offering box. The plan of placing a daily Thank Offering in these boxes was first used in 1893. The women of all the societies were asked to put in a penny a day as a gift to God for His daily blessings.

In that year the amount increased fourfold. What wonderful work for the Lord has gone through the channel of the little blue box.

(*Third candle is lighted.*)

The *third* candle represents the Thank Offering given in our Mission fields. We women did not keep this plan of the Thank Offering to ourselves. Wherever our missionaries have gone they have urged the new converts to present Thank Offerings to the Lord. These people often have no money, but they bring something of what they have.

(*Fourth candle is lighted.*)

The *fourth* candle represents the work accomplished by the Thank Offering Societies who do not designate their offering for any particular work. The Board of Directors of the W. G. M. S. meets in June each year and distributes the money in proportion to the need of the different departments of our mission work. An amount of over 3½ million dollars has been given to our regular departments in the past fifty years, because the women have given something to God for His blessings.

(*Fifth candle is lighted.*)

The *fifth* candle represents the Life Memberships, Life Directorships, and the Memorial Roll. These three funds are not used to meet current expenses of our departments of work, but have been kept for special purposes. A name of some departed friend is placed on the Memorial Roll by some one giving $300. A member may become a Life Director by paying $300 into this fund. If there is a Life Director in our audience, would she please stand so that we may recognize her? A member may become a Life Member by giving $25 to this fund. Juniors pay $10 for their Life Memberships. Several thousand women are now Life Members of the W. G. M. S. From this fund the School and Hospital in Tanta, Egypt, and the new Hospital in Sialkot, India, have been built. Junior Life Memberships have endowed beds in hospitals and opened the Kindergarten in Tanta as a memorial to Mrs. Clokey Porter, and also built the school at Ezel, Ky. Will all those who are Life Members please rise so that we may recognize them and give praise to God for this sign of devotion to His cause? Now we ask all those who give Thank Offerings from year to year to stand, and we will all bow in prayer:

Our Father: May we all with Christ's help make this our Golden Jubilee Thank Offering our very best! May the Lord keep us from being proud of our accomplishments, but humble before Him when we think of the vast work yet to be done. In Christ's name, Amen.

(*The song, "Thank You, Father," found in The Missionary Magazine for September, 1936, is sung as a solo or duet at the close.*)

Suggested Devotional Service

For Program-Study on the Golden Anniversary of the Thank Offering

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1937: Impelling Imperatives

Devotional Imperative for October: *BE THANKFUL*—Ps. 136:1.

Call to Worship: (In unison) "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion. Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments. For this God is our God for ever and ever: He will be our guide even unto death."

Song: Bible Songs Hymnal No. 148.

Scripture Verses on Thankfulness: (Voluntary responses.)

Period of Meditation—

Leader: Let us bow our heads as we meditate.

(1) On God's goodness to us.
(2) On the gift of Jesus as our Savior.
(3) On the presence with us now of the Holy Spirit.
(4) On the weakness and frailty of man.
(5) On the gifts we receive daily from God.
(6) On the peoples in the world without the saving knowledge of Christ.
(7) On the responsibility that is ours as Christ's followers.

Period of Thanksgiving—

Leader: Let us bow our heads as we give thanks to God.

(1) For the privilege of coming to Him in prayer.
(2) For His forgiveness of sins.
(3) For our daily bread.
(4) For all bountiful blessings from His hand.
(5) For the blessings of a Christian nation.
(6) For the possession of Gospel Truth.
(7) For the privilege of being Christian heralds.

Three Brief Discussions:

(1) We should Be Thankful Because We Have the Bible.
(2) We Should Be Thankful Because We Have the Church.
(3) We Should Be Thankful Because We Have the Sabbath.

Leader: Out of our experience of many and great blessings, there comes to us the impelling imperative, BE THANKFUL. The injunction to be thankful is frequently repeated in the Scripture. This is an indication of the importance of the injunction. We have only to think in order to be thankful. We have only to count our blessings in order to find many reasons for thankfulness.

The thankfulness which ought to be felt ought also to be expressed. It may find expression in different ways, one of which is by the presentation of thank offerings. The opportunity to express thankfulness by thank offerings will soon again be presented to the United Presbyterian Church. In a short time, the members of the Women's General Missionary Society will hold their annual ingathering of thank offerings. This will be the fiftieth annual Thank Offering, marking the golden anniversary of the Thank Offering movement in the United Presbyterian Church. "O give thanks unto the Lord; for He is good: for His mercy endureth for ever." "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Prayer for the Recognition of Stewardship of Life and Possessions: (For suggestions see page 4 in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 162.

A History Making Conference

By MRS. O. H. MILLIGAN

THE Eleventh Quadrennial Conference of the International Union met in the Erskine-American Church, Montreal, Canada, while the general conference of the Alliance of the Reformed Churches holding the Presbyterian system was in session in a nearby church. These two conferences are held every four years.

The International Union has grown from a small and informal gathering forty-eight years ago, when the wives who had accompanied their husbands to the meeting of the Alliance, organized. The women elected their first officers in 1893, when Mrs. Blaikie at Edinburgh was elected first President.

This year the Union was most happy in the choice of its officers. Miss Bessie MacMurchy of Toronto, elected President at the meeting in Belfast, Ireland, in 1933, presided in a most gracious and acceptable manner. Miss Margaret E. Hodge of New York was Vice-President. Mrs. D. M. Hamilton of England, as Secretary and Treasurer, ably presented the complete picture of work in all lands as gleaned from reports she had received. The women of Montreal Presbyterian and United Churches had planned every detail for the comfort and happiness of their guests, and delegates at once felt that the Master's work makes us one in interest and thought. We are not strangers, but are united in a great sisterhood of service in His Name.

There are now twenty-five organizations as members of the International Union, two having been added since the Belfast meeting. One of these, the Women's Home and Overseas Committee, was represented by Rev. Edith S. Martin, M.Sc., B.D., from Balbeggie, Perth, Scotland. In our limited space we cannot go into details but it is a wonderful blessing and encouragement to hear of the Master's work as reviewed by representatives of these twenty-five organizations scattered throughout Canada in its eastern and western divisions, from six in the United States of America, those of Great Britain, the Church of Scotland, Women's Jewish Missions in Scotland, the Church of Ireland, Wales, Hungary, South Africa, Australia, Church of Queensland and of New South Wales and New Zealand.

Many of these organizations had sent delegates who presented a report in person. The European delegates from The Netherlands and Czechoslovakia presented their reports with gratitude and faith, testifying to God's goodness to them through the very trying times. The loyalty and work of these churches during the recent years presented a challenge to us to undertake great things for God. He is faithful. In all reports no note of failure was spoken. All were filled with confidence and praise—praise for the great things accomplished in the years since the last meeting in Belfast.

One session of the Women's meeting was devoted to Home Missions. Pioneering for the Church on the

Frontiers was the main thought. As we listened to the great accomplishments of home missionary undertakings in South Africa, Australia, New Zealand, the United States and Canada we praised God for those who are undertaking new work in their own home lands and for their desire each time to link this interest with their foreign work also.

Missionaries from different fields presented the place of Missions and the present day needs. The needs are challenging in these changing days but all testify that missionaries are still needed to carry forward the work in their respective fields. The time has not yet come to withdraw missionaries in the different denominations. The native church yet needs the guiding hand of the missionary.

One item of business was the action presented in the Belfast Conference of 1933 in regard to the relation of the International Union to the Alliance. A petition had been presented at the Belfast meeting requesting that the Union be recognized as the Women's organization within the Alliance and also suggesting membership in the General Council to women, under certain specified conditions. This topic was on the program of the Alliance and the women were invited to attend their meeting and listen to the discussions. They were graciously received and the Business Committee presented the following resolution: "The Council recognizes the International Union of Women's Missionary Societies of the Reformed Churches as the official Women's organization of the Alliance. It resolves that constituent churches through their supreme courts and if possible upon the authorization of the several women's organizations in the said churches should appoint a number of representative women as corresponding members of the General Council in such ratio as may be determined by the Council, with liberty to speak but not to vote unless they hold places on the Council itself as ordained ministers or elders." In the showing of hands it looked like a unanimous decision for this resolution, but when the call was given for those opposed to this resolution one hand was raised.

The Alliance at once elected ten women from various missionary groups as members of the Alliance for this present conference. One of these delegates was a United Presbyterian.* Thus the Eleventh Quadrennial Conference was a history-making one.

At a later session the Business Committee presented its decision as to the number of women that would be delegate members of the next Conference. In denominations having fourteen hundred or fewer congregations, one woman delegate was to be chosen; in denominations of twenty-eight hundred or fewer congregations, two; and so on, in this ratio. Our denomination, with forty-five others, is entitled to one woman delegate to be chosen for the next meeting of the Conference in 1941 in Geneva, Switzerland.

Our Women's General Missionary Society has been a part of this great organization for some years and was represented four years ago by

(Continued on Page 50)

The World Convention of the Woman's Christian Temperance Union

By MRS. THEO. W. CARLBERG, Clinton, Pa.

THE Sixteenth Triennial Convention of the World's Woman's Christian Temperance Union was held in Constitution Hall, at Washington, D. C., June 3 to 8.

This was no ordinary convention. Christian women were present from thirty-five countries; from the four corners of the earth; from Europe, Asia, Africa, Australia, and the two Americas. There were thousands of women gathered together in that great auditorium, facing the banner, bearing the inscription "YE ARE THEREFORE NO MORE STRANGERS AND FOREIGNERS." At once there was a unity of spirit, and a feeling of fellowship, a desire to work and pray harder for "God and Home and Every Land."

In the addresses of welcome, the World President, Doctor Ella A. Boole, and the official Hostess, and National President, Mrs. Ida B. Wise Smith paid tribute to Frances E. Willard. Mrs. Smith called attention to the fact that God never uses all His resources at any one time, but holds always in reserve a latent force He can call to service when needed. A half century ago, He called a woman from obscurity and lack of opportunity, to take a definite part in the world's salvation. He called a particular company of them to help make the world safe for the children by the protection of the home from its greatest enemy, drink and impurity. He had in preparation a leader for this host and, in fullness of time, Frances E. Willard came with her matchless ability to start the Woman's Christian Temperance Union on its world mission. Whittier said of her:

"She knew the power of banded ill,
But knew that good was greater still;
So organized for doing good,
The world's united womanhood."

Frances E. Willard, in 1883, looked out over the Pacific Ocean, and said: "But for the intervention of the sea, the shores of the Far East would be part and parcel of our land. We are one world of tempted humanity." At a beautiful memorial service held in Statuary Hall in the National Capitol, during this Convention, Miss Agnes E. Slack of England, who has served the World Organization for a period of forty years, and was appointed to her task by Frances Willard herself, placed a wreath made of evergreens sent from twenty-five countries before the statue of Miss Willard—the only statue of a woman which has ever been placed in this court of honor.

Bishop Edwin Holt Hughes brought greetings from the churches to the Convention, and encouraged not a little those who with eager ears heard his words: "No Clergyman would risk his professional or moral standing by con-

senting to pray at a brewers' convention. You can claim the blessing of God Almighty in prayer for your cause. I hail you as comrades in the work for Christ our Lord, and as such, I, as Senior Bishop of the Methodist Church of America, risk nothing in giving this organization my approval and asking for it the benediction of our God."

On Sabbath afternoon, at the beautiful Sylvan Theatre, in the shadow of Washington Monument, several thousand delegates and visitors assembled for a peace meeting. Mr. Henry N. Holmes, Associate Secretary of the World Alliance for International Friendship Through the Churches, said in part:

"It should be remembered for encouragement that the great moral causes of mankind are hardly ever born in moments of victory. They begin to move toward the triumph of achievement in periods of seeming defeat. The churches of the world are increasingly coming to feel that there is nothing in common between the concept of life as enunciated in the New Testament and a modern battlefield with its mangled bodies."

The Honorable Morris Sheppard, who is sometimes called "The Father of Prohibition" gave a masterful address on "Peace and Prohibition."

He deplored the present condition of our land under the liquor oppression. He said, "As to beverage alcohol, a terrible indictment stands against it in every country on the globe. Among almost every people it is one of the principal sources of murders, suicides, debaucheries of body and mind. Every moment it destroys some home and breaks some heart. It arrests the physical and mental growth of children, distorting the moral sense, promoting disobedience of parents and disregard for law. It curses the future generations of its victims, — the crazed, the maimed, the palsied and the blind into whose blood the alcoholic taint has been transmitted. It leads to the wreck of happiness and the betrayal of sacred vows. It impairs the basic functions of the human organism. It cripples moderation, self-control, releasing low and savage impulses. It decreases the efficiency of labor. It multiplies the hazards of the streets and highways. It increases liability to disease. It ought to be outlawed, disowned, destroyed in every nation of the world."

It was gratifying to see the stand Christian Young People are taking toward the well-laid plans of the liquor industry in the hope of winning our Youth. Miss Lucille Hinshaw, President of the Campus Drys, of the University of Oklahoma, spoke on the subject: "Not Caught by Liquid Lures." She said, "Today, Youth is beset by liquor lures and evils on every side. Newspapers, magazines, radio, posters, billboards, moving pictures, the grocery, saloon, cafeteria, beereteria, department store, drug store, confectionery, tavern, inn and liquor stores, apparently are trying to outdo each other in bidding for Youth as the future market for the breweries and other liquor interests.

"The young people of America resent it and object to this game of

highly lucrative swindling—a traffic not only in merchandise, and money but in lives and souls of men and women, and boys and girls.

"Alluring signs, attractive radio programs, beautifully colored full-page ads, fill our magazines and newspapers; human interest stories for the purpose of attracting unthinking Youth, are being run every week. All kinds of methods are employed for liquor lures.

"Youth of today is the chief target of the liquor advertising for thousands of alcoholics die every year and new recruits must be obtained by turning abstainers into drinkers, chiefly women and young people. But Youth is alert. The liquor trade is banking on one thing —the widespread ignorance of what alcohol is and what it does. Remove this ignorance and this vast advertising campaign is futile. Youth is learning the truth!"

Doctor Boole paid a very high tribute to the work of missions when she stated that were it not for the work of Missionaries from our Christian churches in far-off lands, we would not be able to reach the many countries here represented for the cause of Temperance. Mrs. Ada Reed Ferguson urged that all Mission Boards encourage their workers to unite in carrying on the temperance work.

Each day the noon-tide hour of prayer was observed, with a devotional service led by one of Washington's finest ministers. Dr. Raphael Harwood Miller, had a unique plan, that of having the audience sit quietly in an attitude of reception that God might speak to our hearts. He stated that prayer is a two-way communion, — God speaks and we listen,—we speak and God listens. He urged that we pause for a moment of rededication of our lives to His cause and Kingdom. He stated that it is important for us to realize that this movement cannot succeed without God and with Him it cannot fail.

THE JUNIOR THANK OFFERING

(Continued from Page 11)

what the individual makes it. I made it a day of Thanksgiving. The uplifting power of thankfulness is one of the vital forces of the universe. How does a bird soar, poising on silent wing on high? No one knows. How does a soul soar? There are many who know it is on the pinions of thankfulness. I have two or three times in my life set aside a day for personal thanksgiving for things blessedly realized, and have found such lightness thereby as has buoyed me up for long stretches of weary burden bearing. Optimism may be compared to the airplane that mounts skyward, but thankfulness is a lighter than air craft that of itself lifts great weights heavenward." The lesson of being truly grateful, when learned early becomes a habit and fills the life with blessing and happiness. The Juniors are learning this value lesson through the Thank Offering.

Our Gold Stars---In Ethiopia

ROBERT WILLIAM HOCKMAN, MISSIONARY TO ETHIOPIA

By FRED L. RUSSELL

UNDER this heading we undertake to sketch briefly the life of Dr. Hockman in the short period when it was our privilege to know him. It is with a feeling of being able to only give the most abbreviated account that we attempt this article knowing how little justice we can do to such a remarkable career even though we are only concerned with a short period of time.

We only heard the name of Dr. Hockman a few months before he actually arrived in Addis Ababa. Through the missionary agency of the church we heard that this zealous young man had answered the call to come out to Ethiopia and witness for his Lord. There were those in our station in Addis Ababa who knew both Dr. Hockman and his wife, and all that they had to say of both led us to anticipate with great pleasure the arrival of these recruits. Housing was a problem. No suitable solution could be found, but we were assured that these young people would be willing to suit themselves to whatever arrangements might be made for them, and how true that was proven to be!

On October fourteenth we had been discharged from George Memorial Hospital after serious illness. Four missionaries were ready for furlough, and in our office as treasurer it was necessary that accounts be cleared for these folk. Furthermore, before our illness we had made a contract with an European to sink a much needed well. This work had gone on during our illness, but at the end of that October in 1933 the contractor demanded attention to his contract which had developed some knotty problems. Having worked in the office almost beyond strength, to attack these knotty problems seemed like a great mountain of difficulty. Upon doctor's orders we had set this first day of November as the deadline for getting away from the scene of labors to a place of rest. After four weeks we returned to Addis Ababa and then we met the new missionaries.

We soon discovered that the coming of Dr. Hockman with his good wife into our midst in Addis Ababa brought us more blessing than we had even hoped for. Having heard so little before they came we did not know well what to expect, so that our joy was the more spontaneous at surprise after surprise that overtook us in all that these young people had brought to us.

The abounding enthusiasm of Dr. Hockman was something that was very contagious, and his presence in the station brought a new throbbing of very life in all of us. We have never seen anyone with such unlimited energy. All day found him positively engaged in some productive effort. The accomplishments of Dr. Hockman were unusual in their broad range and in the excellence of their performance. Coupled with this unusual fact was the gift of vision enabling a quick perception of much that might and

ought to be accomplished. Lack of funds that so often limits what the missionary may attempt in Dr. Hockman's case largely did not apply. Pick, shovel, carpenter tool or the surgeon's instrument all responded equally well to his touch with the most rapid, skillful accomplishment. If there was no money it only meant the spending of time and the widest range of useful projects were well on the way to completion. And we must not leave that statement unfinished. Some have a similar ability to conceive of the unthought of, and to make energetic beginnings. Dr. Hockman's determination left very few tasks unfinished that had been begun. All of these accomplishments when coupled with splendid devotion to his Master, a desire to make the result according to the will of the divine Father, a passion that the souls of sinful men might see the Christ and an unwavering faith encompass about all the virtues and gifts that we consider as desirable in an exemplary life as a missionary ideal. Dr. Hockman possessed them all, and we shall always think of those brief years of our acquaintance with him as being a demonstration of the meeting of ability and devotion.

Probably in no other field of endeavor can a professional man get his experience so rapidly as on the mission field. It was only a year and four months from the time of arrival of Dr. Hockman upon the field until he was director of the George Memorial Hospital in Addis Ababa. His broad shoulders seemed well adapted to the bearing of the heavy burden of that position. To many the filling of such a position of importance would have so occupied the mind that other duties would not have been considered. However, it was characteristic that with the development of a war situation in Ethiopia that the tremendous need of men in the armies would present itself to Dr. Hock-

Robert William Hockman, M.D.

man as a challenge. More especially did this prove true as it became evident that doctors were very slow to volunteer for service at the fronts. The tremendous difficulties of transportation even in peace times in a high, upland country were well known. Any ordinary person with reasoning powers would understand that wartime service under handicaps greatly increased by war would constitute a situation challenging every fibre of manhood in anyone who would undertake it. Dr. Hockman was of that

stuff found only in pioneers. To increase the understanding of difficulties only meant an increase of determination.

We saw on October 1st, 1935, six trucks leave our compound in Addis Ababa all piled high with medical supplies, food supplies, tents, beds and men. This was Ambulance No. 1 of the Ethiopian Red Cross bound for Ogaden. In charge of the ambulance was Dr. Robert Hockman. His staff was composed of Ethiopians only. His organization had been conceived by himself, and was built upon the premise that its chief duty was to witness to the Ethiopian soldiers of the Lord Jesus Christ. Mrs. Hockman was in Egypt where she had previously gone for health reasons.

In Addis Ababa our office was used as an intermediate agency in communications between Dr. Hockman in Ogaden and Mrs. Hockman in Egypt. The word came of the birth of a daughter, just one day after Dr. Hockman's birthday. This joyful news was forwarded to the doctor. The first letter we had from him had in it this statement: "I had expected to train my baby up to be a football player. Now it seems that I shall have to teach her to play the guitar."

October and November passed. Very little action had been seen on the Southeastern front. There was plenty of need for the services of a doctor ministering to the illnesses of soldiers and others. But the ambulance had been well organized. An Egyptian ambulance had been stationed on the same front. The two months in the desert with the heat, flies and other trials were wearing upon a constitution so splendid as that of Dr. Hockman. Longing for a respite became intense. A wife in Egypt, a baby also in Egypt that he had not yet seen, inaction of the armies near him, all of these bore in upon his consciousness until he came to a conclusion. He would go to Egypt. He would have Christmas there and then return to his ambulance. A few telegrams arrived and soon after Dr. Hockman put in his appearance in Addis Ababa. Plans were all made, and he was filled with the joy of anticipation of soon seeing his loved ones. But one difficulty stood in the way. Largely after Dr. Hockman's going out a central organization had come into being in Addis Ababa. This central organization had struggled with the problems of harmonizing all of the various volunteer units into one effort. The authorities of this central organization would have to be consulted about the leave. After nightfall we drove with Dr. Hockman across the city to meet one of these authorities to settle finally the outcome. The conference took place in the car. There was an appeal. "Your ambulance, Dr. Hockman, is the one bright spot in our field so far." "With the others we have had disputes, petty questions, but little action." "So far your ambulance is our only reason for existing." Many other such arguments were presented to Dr. Hockman while he listened in silence. When he spoke there was no hesitation as he said, "I had not thought of this side of the question before. On the next train I shall return to take up my

duties again." Outwardly the following day Dr. Hockman was as he always was. We were sure that we understood some of the burden of his heart as he set about his preparations to return to the grind of daily monotony.

We took Dr. Hockman to the station. We gripped him by the hand and told him "Goodbye" as we had done before. We saw his cheerful face as he waved from the coach as he left. We felt less apprehension than we had upon his first leave-taking. We returned to our office, and we found secreted there a beautifully bound New Testament in Galla. In the front was the simple inscription "To my friend, Fred —from Bob."

Our duties for the next ten days were arduous and all absorbing. We conducted with a representative from the International Red Cross in Geneva a convoy of six motor trucks from Addis Ababa to Dessie toward the Northern front. Dessie was bombed the day before we left Addis Ababa. On the road we had no further word of conditions in Dessie, but as we approached we found that the bombing had not been repeated. There was a tension among the people there which we had not seen in Addis Ababa. We were warned not to venture away from our camp without natives being with us because of the uncertain temper of the people. However, in the few days we saw Dessie return again to a more normal daily routine. We returned to Addis Ababa, and as we approached we were thinking eagerly of the letters that we would probably receive. We hoped to hear from Dr. Hockman, too, as to how he had found matters upon his return.

Arrival in Addis Ababa entailed sorting of luggage of about fifteen passengers on our truck. In the dark it was a tedious and time-consuming task. We were tired and not very observant of things in the streets about us. Then a stranger stepped up and asked if we had not recently come from Dessie. We found that he was a newspaper representative. He inquired of conditions in Dessie. He then asked, "Have you heard of Hockman?" We knew by his tone that we were to hear unwelcome news, but we quickly asked for it. "He was killed Friday by accidental explosion."

Our prayer: Oh God teach us to be willing to trust Thee in the times of our greatest need. In all of our searching we have not been able to understand Thy purpose in this matter. Would it not have been better in the interests of Thy kingdom to have spared this Thy servant whom Thou hast taken?" But we know that we should not—Yea Lord we will not doubt Thy omniscience now. Make us humble, Lord! Make us obedient, Lord! Make us patient and help us to trust Thee to the end! In Jesus's name. Amen!

Good News from Far Countries

Egypt

MISS MINNEHANA FINNEY, Editor, Mansura, Egypt

THE ARRIVAL OF FATHEYA

By MISS RUTH A. WORK, Assiut, Egypt

One cold morning early in the term, as I stood on the school balcony warming my hands by the sun's rays, I noticed two women in black shawls sitting down in the yard. At my signal Naseef brought them in. When they reached the foot of the steps the girl, in the lead, looked up, and seeing me she fairly leapt up the steps and eagerly grasped my hand. The mother followed and was scarcely less hearty in her greeting, kissing my hands. I took them to a comfortable divan in the reception room and left them for a little. Presently the mother was sitting on the floor, "Turkish fashion." The daughter had been by this time transferred to a chair, and she made a brave effort to sit on it, looking longingly at the rug where her mother sat in comfort. Both were clad in long b l a c k dresses, with black shawls folded diagonally over their heads.

Then Miss Criswell wrote the entrance papers and Fatheya became one of our girls. The mother was deeply grateful for everything. She is a deserted wife. "How old was Fatheya when her father left you?" "Exactly forty days less three."

The opening of Fatheya's little bundle of clothes, snugly tied up in a square of old calico, was the next event. That bundle — which contained really very little—was to her a marvelous storehouse. She had put it on the floor when we entered the house office, and I crouched beside it and Fatheya "gaadat aila haelha" (which is the same position, only in Arabic) while she showed me her treasures one by one.

A pair of brown leather slippers, heel-less and back-less, stuck out at the top. There were two cotton flannel dresses—*new*. "Yes, Rev.

They said it "with flowers," honoring Miss Finney and Miss Hogg at the time of their retirement from work in Egypt.

Aigban's daughters made these. May the Lord bless them! I said to Matilda, 'Can I go on the train wearing these shib-shibs (the heel-less slippers aforesaid). She said, 'No. Just take these black slippers of mine' (half worn patent leather

"strap" slippers). So she gave them to me. Oh, they have been so very kind!" There was a bath towel, a small face towel, then she displayed another small towel of red native weave, her face beaming. "Rev. Aigaban himself gave me this towel. Truly, dear lady, they have been like my own brethren, this Pastor and his family." Then followed a white muslin chemise and change of underclothing.—"These," with deep satisfaction, "besides what I am wearing. And this," she went on in puzzled tones, "is what they call ' a nightgown.' " The last, and apparently most precious item, was a golden-brown rayon dress. "And they made me *this*, to wear, they said, on the Lord's day."

(Interpolations of patting my shoulder or my arm—"You are very kind"—"My mother said you will be a mother to me," etc., etc.)

Her first Saturday I called her to my desk and gave her paper and envelope, suggesting that she write a letter to her mother (she has had two or three years of Arabic teaching in the Government school—no English), adding that if she liked she could ask one of the older girls to help her. When later she brought the letter I asked with interest if this was her own writing? "No, it is not. You see, Angelle said, 'Never mind, just let me write it for you.' And what could I say in response to her kindness?" I remarked that it would be nice if she would write her next letter herself, "for they will want to see your own writing." When a few days later she got the answer she turned to me and said, "It's just as you said, they want the next letter in my own writing to assure my mother that I am all right." I said to her, "Your mother is doubtless missing you greatly—her only child." "Yes," she said very seriously, though not sadly, "she will be missing me greatly. She will open the door, and shut the door, and there will be no one there. Do you know why my mother brought me to school? She said, 'My daughter, you have no one but me. And if I should die, what would become of you? I'll just take you to the school in Assiut.' "

What *utter* unselfishness! Dear, lonely mother, my heart aches for her.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

GORDON COLLEGE RAWALPINDI

NOTICE

In compliance with the repeated demand of the public Separate Classes for Girls have been started at Gordon College. Both Intermediate Arts and Intermediate Science (Medical Group) are offered. These classes are taught by members of the regular staff and the girls are under the personal supervision of Mrs. R. R. Stewart, M.A., Dean of Women. There are excellent arrangements for games and recreation for girls and every effort is made to provide for their comfort.

A MODERN MIRACLE

By LAURA REYNOLDS

Tonight in our Bible school classes we had the story of the healing of blind Bartimaeus by faith and I was reminded of an old lady in one of our villages. I will let Bhagan tell her own story.

"When I was just a little girl the two-headed snake bit me, and it bit me every six months after that. (There isn't a real two-headed

snake, but there is one whose tail is rounded off like a head, and the people here believe that once one is bitten by a snake of this kind he will be bitten at regular intervals as long as he lives. The interval for Bhagan seemed to be six months.) I tried all kinds of charms but still the snake kept on biting me regularly. One day I heard of a goat that had been bitten by a similar snake and I got a piece of meat from that goat, which was supposed to be a sure cure, and tied it up in a charm but I wasn't cured. Then one year my husband went to Sialkot Convention (this is the yearly Bible conference for our Punjabi people) and he was so enthusiastic when he came back home that I begged him to take me the next year. The evangelist and the school teacher helped and I went. When I was sitting in one of the meetings they began to sing, 'Jesus has come, the healer of the sick ones.' I thought, 'If Jesus could heal those other sick people he can surely cure me.' I got up and went out to a nearby pond, took off the charm of goat's meat and threw it into the pond. I was afraid, but I wanted Jesus to help me. I went back to the meeting and prayed to Jesus to heal me as he had healed those other people about whom we were singing. He did heal me. That is seven years ago and I've never been bitten by a snake since."

Over fifty years, with a snake bite twice a year and then a sudden healing by faith in Christ after charms have failed, no wonder Bhagan is happy and proudly tells the story to any one who will listen.

BIBLE SALES IN INDIA

"The work of the Auxiliary is carried out in a strangely polyglot area," said the secretary of the British and Foreign Bible Society, Calcutta Auxiliary, in presenting his report at its annual meeting, Mr. B. C. Studd presiding.

According to the last census report, the report continues, there are over 100 languages in the provinces in which the Auxiliary operates, and demands for scripture books in 56 languages were met during the year.

The report adds that translation work was carried on vigorously throughout the year.

Two hill tribes of Assam, the Sema Naga and Lhota Naga, received the Acts of the Apostles in their mother-tongues for the first time, while the Garos, another Assam hill tribe, received a revised edition of the Bible bound in one complete volume. Almost the whole of the New Testament has been put for the first time into manuscript in the Boroni language for the Boro tribe of Assam.

A Record

A record has been established in the number of volumes printed and published by the Auxiliary in one year, the total of 362,500 volumes in eight languages comprising 2,500 Bibles, 12,000 New Testaments and 348,000 Portions.

The Society maintains over one thousand colporteurs, who distributed 111,698 volumes last year, comprising 352 Bibles, 1,218 New Testaments and 110,128 Portions.

In order to reach the women of India, the Society also maintains a number of Biblewomen.

The Bible Society caravan which has accomplished much useful work in different parts of India entered the Auxiliary for the first time in the middle of February and covered 2,500 miles. During a five weeks' tour in several districts of North Bihar, and some villages situated to the south of Calcutta, 6,563 books were sold.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

A SHULLA WOMAN'S DAY

By MRS. W. DON McCLURE, Doleib Hill, The Sudan

It starts at daybreak while I lie abed and muse over the tasks of the day, for I hear the pat, pat, pat of their bare feet as they pass our sleeping veranda on their way to the river. On their heads they carry the great earthenware jars for the day's supply of water. A few minutes later I hear the measured tread returning as they walk slowly and sedately under the burden of three or four gallons of water and the ponderous weight of the water jar. A burden which would defy my best efforts to lift from the ground, let alone place on my head and walk up a steep bank from the river.

WORRIES

I often wonder what they are thinking about as they walk silently past. Is it of a sick baby whose "tummy" is getting larger as its arms and legs seem to shrivel? Is it of that other child who is slowly losing its sight because of the infection that just will not leave? Or is it worry because the grasshoppers ate all the grain last year and now only a mere handful remains in the great basket which a year ago was brimming with yellow grain, and the harvest still weeks away? Is it sickness, or hunger, or taxes? Burdens which the mother silently carries whether in Shulla land or our own land. How close the lives of mothers are knit together! With this thought the lives of my Shulla sisters and my own life seem to become one.

JOYS

But perhaps I am being morbid about the thoughts of my black sister. Her life, like mine, has its joys and exaltations. Perhaps she, too, is musing joyously over the tasks which she will be doing for her family. There in the little mud hut is that tiny black baby, as sweet and as pretty as any white baby ever born. It will be stirring as the mother sets the water jar down in the little yard enclosed with a high wall of matting. Then there will be a little cry and oh, the joy of giving to that little hungry mouth a bountiful meal. The baby fed and put into the arms of his sister who is little larger than he, the mother will then gather the wood and start the fire to cook the day's food. But for a Shulla woman that isn't so easy as it sounds.

FARMING

Months before just when the rains started she had worked at the side of her husband burning the grass off their fields and then on hands and knees using a small, short-handled and straight-bladed hoe, she had dug and cut out the matted grass roots so that the grain would have a chance for life. Then following the first heavy rain she followed her husband, grain in a small gourd, and as he made holes in the ground with his long pointed stick she dropped the grain into each hole and covered it with her foot, tramping the earth firmly upon each seed so that it would quickly sprout and shoot out its roots before the ground would dry under the burning sun. Then the next rain would bring the green blade well above the ground. After that there would be days and days of hard hoeing and pulling grass for she knew that unless the field were kept clean the heads would be very small and the family would go hungry before the next harvest. In some years, after the grain had been well started and

the work of hoeing a little easier, just as one was beginning to rejoice in watching the grain grow, the grasshopper had come along and in a single night had eaten every green blade and starvation haunted them for another year.

COOKING

But now there was grain in the basket and it was a joy to prepare it for all the hungry mouths. Preparation had started the night before when after coming in from the fields she had poured some of the grain into a well packed hole in the ground, and then with the long, heavy pole she had pounded the grain into a coarse meal. Standing to lift the pole with both hands she would bring it down upon the grain with all her force. The ground would shake under the dull thud and her song as she worked would be carried to the next hut and the next and the next, there to mingle with the songs of other women joyously giving of their strength to care for those they love.

But the pounding was just the beginning of the work for the grain must next be ground. The coarse meal from the pounding would be wet and made into a paste and then this, bit by bit, would be placed on the hollow of a stone, worn smooth with many hours of back breaking effort, and with a second stone held in both hands the meal would be ground into flour. This dampened flour is then taken and small quantities of it put into a half of a large gourd, shaped much like a mixing bowl and with a peculiar motion of one hand holding the gourd and the other gathering up the flour only to let it sift back into the gourd again, the flour is whipped into small pellets about the size of a pea. These pellets are then permitted to dry enough to retain their form and later are cooked in water for the entire family.

CATERING

If the father has been successful with his hunting and fishing there will be meat with the grain. But otherwise the grain is eaten alone and for most of the Shulla people is the fare day by day with no change in diet except an occasional fish. If there are cattle, then the smaller children will have milk with their grain but in most of the Shulla homes milk is a rare and very infrequent delicacy.

After the cooking of this food the mother's day has just begun. She will perhaps feed the baby again so that he will not get too hungry before she gets back, and then taking her hoe, she will start for her field which is ofttimes miles away from her home. If the hoeing is done there will be grasses to gather for mats, the grain to be harvested and threshed, or sand to be brought for plastering the walls and floor.

SERVING

The baby cared for, there must needs be another trip made to the river for washing and filling the great jar again. And she must not tarry, for tonight more grain has to be pounded and prepared for the hungry flock tomorrow. Then when the pounding and grinding are done she can go to her well-earned rest, to sleep on the hard earth floor of their hut and without a blanket to cover her. But her body will not get cold for her heart must keep the baby warm as well.

From morning until night, day in and day out, the story is the same. And just as it is the same for Shulla women so it is the same for the rest of us, and therein we rejoice for it is that quality of homemaking that makes one, all mothers, the world over.

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AT THE THRESHOLD OF A NEW HALF CENTURY

God of the years that lie behind us,
Lord of the years that stretch before,
Weaver of all the ties that bind us,
Keeper and King of the Open Door:

Grant us hope, and a courage glowing
White and pure as the stars above;
Grant us faith in a full stream flowing
Down from the heights of Thy changeless love.

Build with us, lest our great walls crumble,
Broken stone upon useless clay;
Walk with us, lest our slow feet stumble,
Grope, and falter, and lose the way.

All through the seasons of sowing and reaping,
All through the harvest of songs and tears,
Hold us close in Thy tender keeping,
O Maker of all new years!

By *F. Robina Monkman, in the New Outlook.*

THE HANGCHOW CONFERENCE

It seems but a little time since we were reading of the "Jerusalem Conference" but it is ten years and there have been many changes in the world at large and in the foreign missionary enterprise since that conference was held. It seems that the time is ripe now for another world missionary conference. Such a conference is to be held in Hangchow, China, in the autumn of 1938.

Preparations are being made in many lands for this meeting. Great Britain has organized three special groups to do intensive study. Brazil and Mexico are planning for a full representation. In Japan two commissions have been appointed to study the work in their land. It is significant that while the militarists are shooting each other down, that the Christian Councils of Japan and China have agreed to exchange visits of representative groups of Christians. India will have sixty delegates to the conference.

The churches in all lands are called to study ways in which they can increase their missionary work. A call goes out to all Christians to pray for the leaders that they may be Spirit-guided in every step and that through this conference the church may get a new vision of her task.

MISS ELIZABETH MILLIGAN

Another devoted worker has been called away. Her going was not unexpected. At the W.G.M.S. Convention in Indiana an announcement was made that Miss Milligan had been stricken by a fatal disease and could not recover. A message of love and cheer and comfort was sent to her by the convention.

Miss Elizabeth Milligan

Miss Milligan served the church in various ways but her most conspicuous service was in the capacity of Literature Secretary of the W. G. M. S. an office which she held for eighteen years. Her monument is the Prayer Cycle, which is used all over the church. She attended the conventions in various parts of the United States and brought reports of her work so well and so faithfully done.

The last honor bestowed on Miss Milligan was her election to the office of Second Vice President of the St. Louis Convention.

The women of the church extend sympathy to the members of the family who miss this dear one from the family circle.

MRS. E. L. PORTER

We wish to pay tribute to another consecrated worker, Mrs. E. L. Porter, who was called away very unexpectedly.

Dr. and Mrs. Porter had retired from the mission field in India and were making their home in Wooster, Ohio. Since the time of retirement they had both been kept very busy traveling all over the United States telling of India and of India's people. While Dr. Porter gave his lectures Mrs. Porter deftly handled the stereopticon showing the beautiful pictures of that ancient land.

For a number of Mrs. Porter was Associate Editor for India of *The Womens Missionary Magazine,* and we recall with gratitude her very efficient service.

Three daughters of Mrs. Porter gave their lives for India one who preceded her death, and Miss Gwynaeth R.N., who is in the hospital at Taxila and Miss Hladia who is a teacher in Kinnaird College.

We commend Dr. Porter and the son here in America and the two daughters in India to the "God of all comfort," who alone can comfort them in their sorrow.

WINONA SUMMER SCHOOL OF MISSIONS

Winona Summer School of Missions sends a cheering report of the 33rd annual session. It was even "better than the best" of other years. Two missionaries from Arabia, Misses Dalenberg and Lutten brought the Moslem World near. Dr. and Mrs. J. L. McLaughlin are specially mentioned in their contribution to the Conference.

Winona plans for enlargement next year, specializing on delegates from among the young women.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

The year has begun in a promising way, four different presbyterials having formed one new society each and one two societies. Notice that these societies are found in presbyterials well toward the first of the alphabet. May this contagion run right through A to Z!

Chartiers Presbyterial — Westland Elizabeth Brinton Clark M. S.—18 members.—Pres. Mrs. Paul Criquillion. (Subscribed for ten Magazines.)

Chicago Presbyterial (1)—Aurora Girls' M. C.—10 members.—Pres. Florence Campbell.
(2)—Gary East Side Girls' M. C. —10 members.—Pres. Evelyn Joseph.

Cleveland Presbyterial—4th Akron Goodyear Heights) Emma Dean Anderson Circle—21 members.—Pres. Judith Jones.

Los Angeles Presbyterial— 2nd Los Angeles Beta Gamma Zeta M. S.—10 members.—Pres. Mrs. Mildred Yeakel.

Ohio First Presbyterial—Middletown "Love One Another (L. O. A.) Club—14 members.—Pres. Mary Kappel.

Wheeling Presbyterial — Bellaire Martin's Ferry Poorman M. S.—8 members.—Pres. Mrs. Hewetson Ault. (Society reorganized and reported on a *new* basis. To appear in 1938 report.)

DOES IT PAY?

We are often discouraged by the apparently slow growth of the Church and its organizations. So many setbacks come that, at times, one might be persuaded that Christianity is a losing game. Missionary work seems to come almost to a standstill. The local missionary society gains in membership just a little, then is called upon to report a loss due to one or more reasons. Then is one prone to notice the hordes of people living around, enjoying the blessings of a church community and perhaps having their names on the roll of the church, yet showing no signs of interest in the work of the church. The question is raised in one's mind, —does it pay to keep on striving? Why keep on being faithful? Others seem to get along all right without interesting themselves in Kingdom work. Does it pay to be conscientious?

We read the story of a lonely traveler in the far North who was fast succumbing to fatigue while worrying through the snow and extreme cold. Finally he came to the point

of exhaustion when he thought he must drop in his tracks, he could go no further! Then he recalled that inaction meant death, so he made himself struggle on. Something dark was seen in the whiteness ahead. It proved to be a fallen wayfarer who had ceased his struggle. However, life was not extinct, and the effort our traveler was compelled to use to rescue his brother sufferer caused new heat to flood his own body, reinvigorate him, and insured life for both. It paid to fight on.

We can truly say that the Church and her agencies suffer much from inconsistencies and indifference on the part of many individuals who would be hurt if they were called slackers or "dodders," (the fungus-type of people). Yet such people cause many an earnest pastor real concern and make it necessary for others to assume work out of proportion in order to carry on the work in hand. No doubt, souls along life's highway may fail of rescue because of the selfishness of some very nice people who bear the name of Christian yet have no concern for those needing help.

If we are inclined to minimize our influence for good or evil, let us recall the story just recited,—"he saved his own physical life by his struggle to save another's."

Vacation is over. September is here. Activity is in the air. The missionary society along with the "rest of life" is supposed to become vigorous and aggressive. The individual member is the one to present a favorable attitude in order to encourage action. The interest of one faithful person will encourage another, who had thought to drop away, to keep on. "Endeavor cannot reach its best and utmost until it becomes unselfish. Unselfishness is a rich soil in which to grow a great soul." Yes, it pays to struggle on, for one's own sake and for the sake of others.

YOUNG WOMEN'S SPECIAL COLUMN

Pasrur G. B. S.

Dear Friends:

Have you ever had a day full of unexpected and unplanned - for things? Were you ready for it physically and spiritually? Then you can understand my yesterday, about which I am going to tell you a bit.

Early in the morning, a Mohammedan woman from the city came to the office with her little boy. She is a good friend of ours. Her oldest daughter lived in the school for two years and finished the 8th grade this year. Her younger daughter, older son and nephew are all coming to school. She entered the younger son, but he does not agree at all with his mother about this little matter of going to school. Time after time she has brought him, and again she brings him after a few days. He is a dear little fellow, but has no desire at all to go to school. I told him yesterday morning that I would give him a nice picture. "What kind of a picture do you want? " Promptly he said, "A picture of a motor." So out of those lovely pictures that some of you gave me for the school, I took a very nice one of a big motor. For once he smiled at me! I got my camera and took his picture holding the picture of his motor. He went to school and stuck the day out, seemingly happy, but—he is not here again today. Can you suggest a remedy?

Just a week ago a little blind boy about nine years of age was brought to us—(at our request)—to be taught to read by our blind girl who lived in a school for the blind for a number of years. Saidu (Sigh Do) seemed to be quite happy until two days ago when he came to the office and said he was homesick. What could I give to a blind boy to make him happy! In my bewilderment I said to the blind girl, "What shall I give him " She said, "Do you have

a ball?" So, out of the trunk that contains the Junior Exhibit things from home, came a nice ball that had attached to it a long rubber string. Just the thing! He announced that he would just stay here in the office and play. After listening for some time to the rattle of his ball among the things on the table, mantle and elsewhere, I suggested that he return to the school.

Now the unexpected thing was this. Before noon his mother, older brother and little sister, came to visit with him. Before Saidu came out of the school I told the mother that he had been homesick the day before, and suggested that she try to be very brave before him. As soon as he heard her voice he ran to her and cried and cried. What a brave mother she was! The tears rolled down her cheeks, but not a quiver in her voice as she talked to him, telling him to be a brave little boy as he had come here to learn to read, etc., etc. How I admired her!

About four in the afternoon I heard a noise towards the school, so went to investigate. Saidu was clinging to his mother and wailing at the top of his voice. He had worn her down to the place that she wanted to take him home with her. Her Pastor was also here, so we both talked with her. Finally she agreed to go home, and did,—but not in too happy a mood. Once we got Saidu into the school away from her we got him quieted, but today he is honest enough to say that he is still homesick. We have had him hold the basket while we cut some lovely galardias, and now he is out helping the man who does our plowing, etc. If his parents will only stay away for a few weeks, I feel that we will win out, but if he goes home now he will never return.

Then the afternoon mail brought us another unexpected thing,—the news that several of our 8th class girl have failed in their Government Examination which was held last month! We are very, very sorry.

Such is life in a Girls' Boarding School where there are about 320 children enrolled, of whom 190 are in the hostel. Daily we pray "help us to be prepared for the unexpected." Last night I felt anew the consciousness of an all-wise and all-powerful Helper. Thanks for your prayer help.

Lovingly yours,
Dora B. Whitely.

SOME NEWS RELATING TO YOUNG WOMEN'S WORK IN INDIA

Miss Laura Reynolds, Statistician, tells something about the society work in India. She says: "I remember when the first Y. W. Secretary was appointed by the Synodical, but as far as I know, there has never been much effort put on this particular line. The three societies that we have are in boarding schools." She feels that there is not much field for Y. W. society work as America knows it, but she adds, "It would be fine to have societies wherever possible."

Now for some other observations:—"We have had some very interesting work in our district this winter. We have tried the plan of night Bible Schools for the Christians where we have been camped. In some schools we have had as many as six separate classes and all were keen on learning the Bible stories; and though some of them were a bit shy when it came time to tell the story before the whole school, on the whole, they have done well. During the winter, we have held ten such schools, and I have been very well pleased with the results. At the last school, I had a class of boys with an average attendance of twelve and a maximum of twenty."

Miss Reynolds tells of the good work being done among non-Christian women. "The Mohammedan women are coming more and more to respect our teaching about

Christ. They usually are willing to listen, though I remember one who said she did not want us to talk about Christ or to read the New Testament! The others are asking questions as though they really wanted to know the truth.

"Through the years, the teachings concerning Christ as written in the New Testament have been slowly but surely breaking down the false teaching built on the traditions of Mohammedanism." The missionary closes by saying, "Ours is an interesting and a wonderful work. I'm gratified for the privilege."

THIS, THAT and the OTHER

Society Programs

The Guild of Second Wilkinsburg has prepared its year-book for 1937-38. Several interesting quotations have been given: "A Christian has been described as 'a man who makes it easier for other men to believe in God' "; "God is glorified not by our groans, but by our thanksgivings;" "It does not take much of a man to be a Christian, but it takes all there is of him"; "Each day's sunset gives one less day to live, but one more day to remember."

Only one outside speaker is listed, so it will be up to the membership to make good. On the "Items of Interest" page, point 6 says, "Programs should not be changed unless president or program committee be consulted," — which means one thing,—the society has a plan and proposes to carry that plan to completion.

The stated aim of the Ben Avon W. M. S. is "To have a deeper spiritual life, a clearer vision of the need of missions, and a new realization of the part that God has for each member of our society to play in the spread of the Gospel."

Just following the aim is this question,—"What kind of a missionary am I? How is my record for attendance? Do I pay my dues promptly, so as not to worry my treasurer? Am I using the Prayer Cycle, that I may remember to pray regularly for those whose names are in it? Am I giving all I can, that some one may go in my place to preach, teach, and heal the souls and bodies of those in Home and Foreign Fields?"

"A Magazine Questionnaire Bee" is found on one of the programs. Another has "Radiograms from our mission fields." At a "Garden Party," the WGMS Convention at Indiana will be relived in miniature. The year's program is a single folder tied into a white cover with a golden cord and the printing is in gold. Chairman, Mrs. W. R. Wilson.

The Bethella Shaw Guild, Wallace Memorial Church, Washington, D. C., has prepared its year-book to hold in memory a former memory, Miss Florence D. White, lately a missionary to Addis Ababa, Ethiopia, and called to her Eternal Home on Good Friday.

"Her face will be missed among us—
But her memory and work will abide,—
The deeds that are done and seeds that are sown
Will blossom and be our guide."

The theme for the year for the roll call is,—"Lovest thou me?" Each letter becomes a part in the acrostic: L-ove, O-bedience, V-ictory, E-ternal Life, S-alvation, T-rust, T-hanksgiving, H-oliness, O-pportunity, U-nderstanding, M-issions, E-xaltation. This society meets twelve times in the year. The book study is "Progress of World Missions." The cover of the program is of a cheery blue, tied with blue ribbon and is made further attractive by a copy on the front cover of the Nordic Christ head. Chairman, Miss Lillian Becker.

Mrs. J. I. Sutherland, chairman of the committee of W. M. S. of 2nd

Butler, has sent in the 25th Anniversary program, an interesting booklet. One page holds the names of the past presidents and another the charter members. April first was honored by the 25th Anniversary dinner. Mrs. Sutherland said that she "hoped that the very interesting history would stir us up to new effort after hearing all the things we did when we were young." She said that "the historian had the first president, Mrs. A. M. Douthett, tell something about the first meeting, then to use the gavel and call on her secretary to read the minutes of the first meeting. We charter members enjoyed it a lot and hope the new ones did, too." This 25-year-old society plans for a busy year.

A navy blue cover, monogrammed in raised silver letters and figures for the year, is quite pretty. This is the year-book of the 6th Pittsburgh, N. S., Carolyn Blackwood Circle,—Mrs. Isabel Ansbach, chairman. In the spring of 1938, the society plans to celebrate its 25th Anniversary. Here is one verse of the anniversary poem: — Title, "Friends Old and New."

"For 'mid old friends, tried and true,
Once more we our youth renew.
But old friends, alas! may die,
New friends must their place supply.
Cherish friendship in your breast;
New is good, but old is best;
Make new friends, but keep the old;
Those are silver, these are gold."

Benjamin Franklin is credited with this quotation which introduces the program, "Why missions and temperance?" "Temperance puts credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."

The motto of the society is, "Do something for Jesus."

Mrs. W. L. Klee of the Jean Hill Williamson Society, Highland Church, New Castle, has sent in the year book for that society as well as some helpful comments. She said that "our society sponsors the King's Daughters—and one of our girls is the leader of the Junior Missionary Society. Many of our members have small children and have any number of things at home and outside the church to keep them busy, but they are always ready and willing to do their share." To this she added, "To this interest I attribute the success of our society."

The bright blue cover on the year book has on its face a scarlet cut-out candle under which are these words, "Let your light shine." One meeting is to taste of outing, a visit to the United Presbyterian Orphans' Home, Valencia, Pa. A good year for the society is in prospect.

Mrs. W. Harry Corson, Dales Memorial Church, Philadelphia, sent in the following lines, written by a young girl "to a friend of hers who needed comforting words:

"THE WAY"

Just from His Word, I ask you, friend,
To read a bit each day,
To think on it, then pray a bit,
And then go on your way.

For from His Word you'll find, my friend,
Strength for all the day,
An answer to each problem,
If you but seek The Way.

Then from His Word you'll glean, my friend,
Such hope and joy each day,
Sweet consolation, peace of mind,
You'll gladly seek His Way.

So to His Word hold fast, my friend,
With trusting faith each day,
And with His love He'll guide you
And all who find The Way."

—*Florence I. Brassell.*

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

GOLDEN GATES OF THANKSGIVING

PREPARATION — Use as before (see March number) the picture of Christ knocking at the door. "Thank Offering" should wear a yellow gown, Grecian in type, with a golden crown, or a chaplet of autumn leaves. For the tableau she should carry upon her head a large tray of fruits, supported by one hand.

ROLL CALL—The items for roll call should be chosen from those given in this magazine for the purpose. Cut vegetables and fruits from seed catalogues or can wrappers, paste upon plain heavy paper, and write the item for roll call on the reverse side.

INVITATION—Cut a gate from gold paper and paste upon a correspondence card so as to swing out, disclosing this invitation within;

Open this little gate
You'll see the time, the place, the date
And a cheery greeting!
You'll learn just why the gate is gold
In tales of thanks, both new and old
At the meeting!
(Time, place, etc.—)

PROGRAM

Prelude—The King of Glory.

Solo—Behold I Stand at the Door and Knock.

Opening Prayer—O Lord, our Maker, our God, we lift up our hearts unto Thee. We praise Thee for thy greatness, thy goodness and thy mercy to us thy children. Thou hast given us all the good things of life on earth, and of life everlasting. In thanksgiving and love we open wide the door of our hearts unto Thee. Our prayer is that thou wilt enter and abide, that thou wilt be our companion and guide. For Jesus' sake, Amen.

Song—The King of Glory. Bible Songs Hymnal No. 27.

Tableau—As described above. Hold the position throughout the "History of the Thank-offering," if possible.

Leader—Fifty years ago a beautiful idea was born of one who had a heart of gold. One of the girls will tell us about it.

Circle Girl—Tells of Thank Offering History—See article by Mrs. O. H. Milligan, p. 3-5 this magazine. Begin "In 1877 etc."

Leader—Such is the history of the Thank Offering. But let us see the intimate touches of the Thank Offering upon the lives of God's children far and near. Thank Offering now places her tray of fruit in the center of the table. She stands beside the table, and as each girl brings her symbol, arranges it upon the table beside the tray.

Circle Girls tell Thank Offering High Light Stories as found in this magazine, each girl telling one story. Each girl carries something mentioned in her story as a symbol of that Thank Offering. After telling her story she should place it on the table beside the tray of fruits.

Choose the stories from these "Thank Offering High Lights."

How the Thank Offering Was Increased.

Thank Offering Box.

Overflowing Love—a basket of "taters."

Story of little girl from Miller's Ferry—sweet potatoes.

Knowing, Caring, Sharing — a child's bank.

Dot's Alabaster Box—a Thank

offering box with coins in it.
A Dress that Waited—a new dress in its box with tissue paper.
Yards of Dimes—dimes on ribbons.
Loving's offering—two large silver coins.
They Presented unto Him Gifts —sugar.
My Daughters Have Done Worthily—coins.
"The Riches of Their Liberality" —rice.
Sharing in the Work of the Lord at Khartum—Thank Offering boxes.

Song—What Shall I Render—No. 125 Bible Songs Hymnal.

"Thank Offering"—

"I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For Friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give."

SHARING IN THE WORK OF THE LORD

(Continued from Page 21)

dedicated to the work at Port Sudan and another portion for the needy at our own doors or the very poor in Khartum North for whom we have special services here each week.

It so happened that at the time our Thank Offering boxes were given out the first year there was present Sitt Esther, a young Moslem convert who at that time was living at Dueim where we have no work. She requested that she too might have a box to take home with her. She and her husband filled that box and sent to me requesting another which they also filled before the time when our offering was taken. She was living in Atbara the following year but again she sent her Thank Offering in order that she might have the pleasure of sharing in the work of the Lord.

—*Una Coie.*

A HISTORY MAKING CONFERENCE

(Continued from Page 29)

our own beloved Miss Eleanor Maconachie of India. She was then at her home in Ireland on furlough and represented our organization in a most acceptable way, we are told by those hearing her at Belfast. God has since called Miss Maconachie to Himself but her works do follow her.

The total registration of the Women's International Union was two hundred delegates. Of this number one hundred forty-eight were women of the churches around Montreal; forty-three from more remote sections of Canada; twenty-three from Presbyterian churches in America and sixteen from overseas.

As members of the Women's General Missionary Society, may we each share in the great undertakings of the International Union in these greatly scattered sections of the work for the Master by our prayers in their behalf.

* Mrs. O. H. Milligan was the United Presbyterian who was elected.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main Street, Zelienople, Pa.

CHURCH WOMEN TO MEET IN INTERRACIAL CONFERENCES

The fruit of the past year's study of "A Preface to Racial Understanding," is to be gathered in two regional conferences of church women on "The Next Chapter in Racial Understanding" this autumn, one in the East at Asbury Park, New Jersey, October 14-15, and one in the Mid-West at Evanston, Illinois, November 29-30. Local groups are making themselves responsible for arrangements—the New Jersey Interracial Committee of Church Women and the Woman's Department of the Chicago Church Federation, but the conferences also have the wide sponsoring of the Church Women's Committee of the Department of Race Relations, Federal Council of the Churches of Christ in America, the Council of Women for Home Missions, and the National Council of Federated Church Women.

These conferences anticipate a follow-up in more than name. The Negro college girls who refused to attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't even carry over into the street car" will find here a determination to go forward in race relations beyond the study of the past year which was an introduction to problems.

The first afternoon sessions will be devoted to sharing experiences and finding out where church women are on the road to Christian race relations. Reports of what last year's study has meant to church and community and youth groups in thought and action will be made by representatives of denominations, North and South. What does Mrs. Louise L. Bromley, of the New Jersey Tuberculosis League, mean by her statement: "Most church women are 'arrested cases' in race relations"? What is the courageous choice Ina Corinne Brown, author of "The Story of the American Negro," says the Church of tomorrow must make if it is to lead in the field of race relations"? Is Charles S. Johnson, author of "A Preface to Racial Understanding," right when he declares that the issue of race "constitutes today a supreme test of the strength of Christian faith"? These are some of the points which will be considered.

The evening will be given to two inspirational addresses: Miss Muriel Lester of Kingsley Hall Settlement in London whose active zeal in the causes of the common people has made her internationally beloved, will bring a message growing out of her firsthand knowledge of racial problems in India, China, Japan, and America. Miss Dorothy Height, a Negro social worker in New York City, vice-chairman of the Christian Youth Fellowship of North America, delegate of the International Council of Religious Education to the Oxford Conference this summer, will bring a message from youth.

The second day the group will divide along lines of special interest to determine "What Next"? Practical, constructive ways by which each delegate may return to her own responsibility to work there on the "Next Chapter in Racial Understanding" will be the focus of attention. Attractive educational displays, and plenty of opportunity for social contacts and informal fellowship will be important features in the two-day program.

The sponsoring personnel of the meetings is significant. Twenty denominations and community churches as well as the three interdenominational organizations are repre-

sented on the committees. The general chairman is Mrs. Emory Ross, long time missionary in Africa; one vice-chairman, Mrs. D. D. Forsyth, represents the Council of Women for Home Missions, the other, Mrs. J. N. McEachern, the National Council of Federated Church Women; the secretary, Miss Katherine Gardner, comes from the Federal Council of Churches.

These two regional conferences are looked to as a way of unifying the thinking and activity of church women in the field of race relations that will result in a more effective approach to community situations and programs, and it is hoped they will lead to a use of the conference in other areas of the country.

For information or to register, write to the conference secretary, Miss Katherine Gardner, the Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

THE FOREIGN FIELDS COMMISSION SELECTED

At its meeting of July twentieth the Women's Board elected as a commission to visit the foreign fields, Mrs. Harriet S. Boobyer and Mrs. A. J. Randles. This was in response to repeated appeals from the missionaries and in accord with the action of the W.G.M.S. at its recent convention.

It is a matter of deepest regret that the commission could not be headed by the foreign secretary of the Board as was urged in the requests from the field. Mrs. Sands' recent illness has made that impossible, but the two who have been chosen are well known as women by whom the important and arduous duty thus imposed upon them will be as faithfully and acceptably performed as has every other work entrusted to them.

It is no pleasure jaunt on which they are sent, but constant traveling and that not in Pullman cars, not always even in an ancient Mission "Ford"—traveling with senses alert and memories charged with far more than note-books can carry.

The importance of the tour is attested by the insistence of the missionaries who feel that in these days of changing conditions personal contact between the Boards and the fields in imperative, quite as much so as when Mrs. Campbell and Mrs. Hill gathered information and impressions which to this day are a help in solving problems.

It is earnestly hoped that the needed funds will be received in time for the journey to be undertaken at the proper season this fall. A few presbyterials will be unable to furnish even the very small sum which was mentioned by the committee in charge as the average which if given by all would be sufficient; others will certainly far exceed it and individuals whom God has blessed with abundance will feel that here is an opportunity for a "gilt-edged investment" which will bring large returns to "the King's business."

—*Jennie B. Wallace.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

FIRE AT SIMNASHO, WARM SPRINGS AGENCY, OREGON

Word has just reached Mrs. Arthur B. McBride, Secretary of the Indian Department of the Women's General Missionary Society, of the disaster, the destruction by fire of the parsonage, the Delco Plant and the Tank house. The cause of the fire was not stated. Every effort was made to cope with the situation on the part of the new missionary, Rev. E. H. Carson and the CCC boys, but to little avail. A fuller statement will no doubt be made as soon as possible.

INDIAN ARROWS

It was with deep regret that our missionary at Warm Springs reported the death of one of the good Christian members, Mrs. Daisy Kuckup. She was the wife of Perry Kuckup, who was an Indian elder for many years and also interpreted the messages at the Mission. She will be greatly missed, not only by the Mission, but by others of her tribe to whom she was a great help, especially in the homes of the sick.

Concerning Memorial Day services, Rev. E. W. Machamer wrote: "I went to the cemetery with Elder Robert Smith. He wanted me to give a prayer after they had decorated their graves. It was surely a sight well worth seeing to see the many graves covered with wild flowers, evergreen branches, and paper flowers of every color."

The Indian Mission had a special privilege on May 9 when the "Singer of Psalms," Jesse Philips Robertson, gave his program at the regular afternoon church service. He attracted a large attendance and his presentation of the Psalms was well received by the Indians.

Juniors and Intermediates of the Mission enjoyed an outing June 1, a bus trip to Riverside Park, Marshalltown, a picnic dinner provided by ladies of the Baptist Church, Tama, and an opportunity to sing for fifteen minutes over the radio during the regular afternoon Gospel Broadcast, which is conducted on Tuesdays by Rev. Masemore, Baptist Church, Tama. We appreciate the kindness of this pastor and his people on this occasion.

Another opportunity we are having of working together with these people is a joint Daily Vacation Bible School, June 7-18. Your missionary is teaching the High School classes and about twenty-five Indian children and young people are attending. Such a good attendance is possible through the help of the Women's Board in providing funds to employ the School Bus for transportation to Tama.

Three Indian young people of our YPCU had a part in the program of the Cedar Rapids Presbyterial Convention of the young people meeting in the First U. P. Church, Cedar Rapids, on June 10th.

F. C. Patterson.

"The more I see of the mission work on the different reservations the more I am convinced that only in a small and meager measure have the Christian forces at large really applied themselves and their resources to the Indian problem."—W. A. Petzoldt.

"It should never be forgotten that it was to the hospitality, loyalty, and generosity—characteristic Indian virtues—of the Indian Chief Massasoit, that the Pilgrim adventurers of the Mayflower owed their lives during that first terrible winter at Plymouth."

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty ta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

OCTOBER

Miss Marian T. Peterson	October 8
Miss Marie F. Tait	October 13
Mrs. Ada A. Dunlap	October 15
Miss Ruth I. Ardrey	October 18
Miss Elizabeth McKibben, R.D.	October 18
Miss Olive Laing	October 20
Miss Mary A. Lawrence	October 23
Miss Esther W. Wilson	October 31

"TEACH US HOW TO PRAY"

Teach us how to pray, Our Father,
With "Thy kingdom come" our goal;
Hungry-hearted, to thee turning,
"Homing instinct of the soul."
Lift thy church, O lift us higher
On a tidal wave of prayer!
Far horizons of thy kingdom
May we see, and with thee share.

INDIA

Summer time is delightful in America even though we have a few very warm days that make us rather uncomfortable.

In India we have very different conditions. There is a very interesting cartoon in the daily papers there each day called "The Hot Weather Stakes." It shows a race track with eight or ten horses competing in the race. Numbers along the side of the track show temperatures ranging from 105 to 120. The names of the horses are the names of cities in the Punjab which are competing in the race to see which can reach the highest temperature. One day Peshawar was ahead, practically at the goal of 120. Another day one city was at 118 and on still another day Lahore was at 116. Of course the missionaries are interested in the temperature in their districts—not so much in the actual temperature as in their own feelings. One week brought a few dust storms and a fresh cool breeze in their wake but all of the coolness of those nights soon disappeared and it was very hot. Such weather brings its difficulties and some of the laziness and disobedience of the girls in school can be traced more or less directly to the weather. Some of the girls even break locked doors to get a bath.

It is very necessary for our missionaries to get away from the plains during this torrid weather. The men must remain for part time on the plains but the women and children go early to the hills where they can be comparatively comfortable. Some of our missionaries take their studies with them to the hills; others merely rest there after long months of hard, wearing work. The hospitals must be kept open but arrangements are made so that the workers take turns in getting away from the heat.

The close of the school year is very interesting in all our schools and the parents enjoy the closing exercises with the children. On May 12, Coronation Day, the schools were all closed and in one city at least a local woman sent candies to all the school children. In another school on the King's birthday, and incidentally on one of the teachers, the children were taken for a picnic about three miles distant, one of the fathers furnishing the lorrie to take them to the frolic.

Evangelistic workers are kept busy until the very last minute before going on their vacation. One writes of her work in the villages and that she has been showing magic lantern pictures during the nice summer evenings. The program she planned takes them out five nights every week, four of them with the pictures. With real preparation and prayer she finds the pictures a great help in giving the message of Christ. Sometimes the Bible woman has a talk; sometimes

Miss Constance Harper
New Missionary to Egypt

Sorrow has come to two other of our missionaries. Miss Betsy Fleming and Miss Lois Boyd have both lost their mothers within the last weeks. And a second message went to Miss Boyd telling of the death of her brother. We do sympathize greatly with these who are in sorrow.

Columbia Hospital in Wilkinsburg, Pa. has been having a number of our missionaries as its guests, some having just returned from the field while others are preparing to go back after furlough. Some of these have remained but a day or two for observation. Others have been detained for a longer time for treatment. Miss Addaline Brandon and Miss Jean Black have been in Columbia Hospital for some weeks. We pray that they may soon be restored to health and strength and that all our missionaries whose furloughs expire may be returned to their work in India.

an evangelist gives the message; otherwise the missionary does the talking. This missionary writes: "For the past few years I have felt that along with making Christ known to Christian women I must do my part in helping to bring a living Christ into the lives of those who are already known by His name. What a mighty witness for Jesus these humble village Christians can be and are when Jesus is their Master!"

Miss Hazel Anderson
New Missionary to Egypt

EGYPT

Dr. W. T. Moore is in charge of the work in the Martha McKown Hospital in Tanta while Dr. H. S. Hutchison is taking a few weeks' rest in Europe. This was much needed as he had not been able to leave the hospital last year at all. However,

Great sorrow has been felt in India on account of the passing away of Miss Nancy Hadley, who had been a faithful witness of Jesus Christ for more than thirty-two years in the District of Zafarwal. She was known throughout the city for her beautiful Christian character and was greatly beloved. During the time of her great suffering daily meetings were held in many, many places to pray for her recovery; the people felt they just could not give her up. Mrs. Nesbitt, Miss Hadley's sister, met with these people for a week or so and tried in her own sorrow to comfort them with promises in the Word. There was a beautiful tribute paid by one of the Zafarwal girls in a service held in Miss Hadley's memory.

Miss Mabel McMichael
New Missionary to Egypt

this vacation is not entirely a restful one as he is taking some special studies in Vienna which he hopes will be a great help to him in his hospital work. Dr. Hutchison's family is with him, enjoying a little time away from the heat of Egypt.

Dr. Helen J. Martin sailed from New York on July 20, going back to her work in the Girls' College in Cairo. She has been absent two years, remaining over part of this time in the interest of the College. Returning with her are some short term teachers. One of these is Miss Jane Thompson, the daughter of Dr. and Mrs. A. A. Thompson of Egypt. She expects to spend the coming year teaching in the Khayatt School, Assiut, incidentally enjoying the companionship of her parents, from whom she has been separated while getting her education in America. A number of short term teachers were scheduled to sail during the month of August.

Miss Sarah Meloy, who has had charge of the Girls' College in Cairo during Dr. Martin's absence, has come to America on regular furlough. Also Miss Ruth McCleery and Miss Minnehaha Finney came home during the month of July. Two of our Egyptian veteran missionaries, Miss M. Finney and Miss Rena Hogg, have retired this summer after serving for more than forty years and Miss Isabel Simpson resigned after one full term of service.

We are very glad that while we are losing these valuable workers from our roll we have some new recruits to take their places in a measure. We pray that a double portion of the spirit of these retiring missionaries may be upon these new missionaries and that they may be used largely in the building up of Christ's kingdom in Egypt. Two of these new recruits have been short term teachers in Egypt—Miss Hazel E. Anderson and Miss Mabel McMichael. Both have had some years' experience in teaching in the schools of Egypt and are accustomed to the climate and acquainted with the people to some extent so that we feel they will be excellent workers under the care of the Women's General Missionary Society. Miss Constance Harper goes out fresh from the schoolroom in America. For years she has been much interested in the Student Volunteer Movement; now she is ready and anxious for service. Let us pray for all these young women who are going out with such love in their hearts for service.

Miss Frances Patton left New York for Egypt on August 3, Miss Helen Walker on August 17. Miss Laura B. Walker is scheduled to sail for Alexandria on September 14 along with a number of the India party.

THE SUDAN

Miss Marguerite McClellan, who came to America on her regular furlough, spent several weeks in Columbia Hospital for observation and treatment. She has since been visiting with her mother and sister in her brother's home in Bovina Center, N. Y.

Miss Frances Turk, R.N. has been spending the summer in Czechoslovakia with her mother who is not well. A few pupils in Khartum North and the little pets of the School, David and Helen, were left in charge of Miss Isabel Blair for a time. Miss Mary Coie, who has been on furlough during the past year, returned to Khartum North during the month of July and no doubt has relieved Miss Blair for a time.

Miss Aulora McIntyre, who has spent two years in America in regaining her strength, was booked to sail from New York on August

17. Miss Elsie E. Grove sailed from New York on August 3, expecting to be in Khartum in time for annual meeting, after which she will proceed to her station in Doleib Hill and continue the school for women and girls.

The missionaries have taken vacation in turns, some going to Erkowit. Miss Soule wrote that she was resting for a week or two, going by water to a village some miles south of Nasir. She has evidently been a very busy woman with her school and the care of the little babies, but she has found time to write some stories and some books on Health and have them translated into the Nuer language. The Gospel of John has gone to the Bible Society for printing and the other Gospels are being corrected according to the parallel passages and the word check list sent out by the Bible Society. One of our Nuer young men is helping with this. He is the only one of our Nuers who can translate with any degree of accuracy. He reads the Bible very intelligently and is very good in translating. He and Mr. Smith are working on the Old Testament, Miss Soule writing the proper names for them phonetically. She writes also that an anthropologist has been at the Mission and has shown great interest in the work. Miss Soule feels that she has had a real privilege in working with him in writing the Songs of the Nuer people, which he is anxious to have. He loves the people, is much interested in the babies in Miss Soule's home, and has given some gifts to the School. He has been given a chair at Oxford and is writing the anthropological history of the Nuer people. Miss Soule has assisted him in this, too, and feels that she has come to know the people better through this service. For some months she has had daily meetings for the women and girls who are on the compound. The response has been better than when the women come to her house and she finds she gets much closer to them. She asks for our prayers. Let us not fail her or any of our faithful missionaries.

ETHIOPIA

Letters from Ethiopia tell of the sorrow of all our missionaries upon learning of the death of Miss Florence White. The loss is keenly felt, indeed. Dr. Cremer writes of the memorial service held for her in the George Memorial Hospital. There are many men and women who were taught to read by the gentle ministrations of "Gifti White" while they were in the hospital and she went about the wards in the afternoons. Many shall rise and call her blessed.

Word has been received that the Italian government has made known its decision that no foreigners shall take any part in the educational work of Ethiopia. Both Miss McKibben and Mr. West have been definitely refused admission to work in Western Ethiopia; other applications have not been heard from as yet. Dr. Cremer writes of the great need of help in the hospital; that with only two nurses it is almost impossible to carry on the work since the patients number from seventy-five to one hundred. There is no nurse to take care of the patients at night as the two nurses are kept busy constantly during the day and need their rest. We would like very much to answer Dr. Cremer's call for help but nothing can be done until the Italian government permits us to have more workers sent out. Miss Elizabeth McKibben has been working in the Tanta Hospital in Egypt during the past year, waiting to get into Ethiopia and is ready and willing to go to Addis Ababa if the permission she is seeking can be obtained.

We need to be much in prayer that the Lord may show us His will and that we may be ready to carry on if the way is opened up for the continuance of our work in Ethiopia.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

SOMETIMES MONEY TALKS

Johnny was walking home from the Junior meeting, talking to Baby Sister, who toddled along at his side. He always talked to Baby Sister more than to anyone else because she listened with so much respect to everything he said, and never contradicted him.

"The lady up there at the Mission Band is a nice lady," said Johnny, "but she says such silly things."

Baby Sister made no objection to this charge, so Johnny ventured a more terrible one.

"She says things I don't believe are so."

Baby Sister looked up inquiringly.

"Yes, she does," insisted Johnny. "Anybody knows that what she said about pennies and nickels and dimes wanting to go to take the Gospel to the heathen, if little boys would let them go, isn't so. Don't you know that money's dead and can't want anything?"

Baby Sister did not seem to know even this much.

"Well, it is," said Johnny. "Dead as a door nail; and who ever heard of a door nail wanting anything?"

"Now, do you know," continued Johnny, "that if anybody gives us money it's our money, and it hasn't any business saying where it wants to go?"

There was silence for a few minutes. Johnny almost wished Baby Sister would contradict what he said, so he could argue the matter longer.

"I wonder why those children don't know anything about Jesus? Don't you suppose they know just a little tiny bit?"

Baby Sister was looking contentedly at her new shoes.

"I don't believe you are paying any attention to what I am saying," said Johnny in great disgust. "You ought to listen to what the lady says at Junior meeting. Then you would know about that kindergarten they want to run, and the school, and the Bible School. The lady said there were so many boys and girls that couldn't go to Bible School because they didn't have any Bible School to go to and no Bible to read. But what was silly about it was that she said that there were lots of pennies and nickels and dimes that wanted to go over there to help build churches and schools, but that little girls and boys put them in prison away down in their pockets, or spent them for candy and things. Do you suppose the money wants to go sure enough?"

Baby Sister seemed to know nothing of what the lady had said, so Johnny made a final appeal.

"Well, I know you saw that girl with a blue dress on that got up and told about me putting just one cent in the plate. And all of it wasn't so, either. I just wonder how she knew about it being a cent and about my nickel and dime?"

At the Junior meeting that afternoon a little girl had recited:

"Johnny gave one cent to missions,
One whole cent—how large it seemed;
Johnny felt himself a giver
As upon the plate it gleamed.

"One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

" 'I should like to go for Missions,'
Said the nickel, looking glum;
'But I know too well I'm booked for
Lollypops or chewing gum!'

" 'I would like to help the heathen,'
Cried the dime; 'but then, you see,

Johnny wants a new dime whistle
That he's going to buy with me.'

"'Well, we wish,' the three cents murmured,
'Johnny would have let us go;
But for marbles, cake or taffy
We'll be quickly spent, we know.'

"So they sighed and wished, but Johnny,
Wrapped in generous self-content,
Felt himself a Christian, truly,
Since he'd freely given a cent!"

That night after Johnny had been put to bed and had been asleep a long time he heard someone talking. Baby Sister was sound asleep and there was no one else in the room.

"Oh, I do want to go to help those children," said a voice.

"So do I," said another.

"What do you suppose Johnny is going to do with us?" said both together.

Johnny had just made up his mind that he was going to call his mother, but he knew that it was the nickel and dime in his pocket, so he lay right still and listened.

"They do need us over there so much, and Johnny could get along without us. Sometimes I think Johnny is a little bit selfish. He has such a nice home, and such a good mother and father, and so many toys and things, and then he spends nearly every cent he gets to buy some things for himself," said the first voice.

The second voice spoke up quickly, "I don't think that Johnny is a mean boy. He just does not know what it means for children not to know about Jesus."

"Well," said the first voice, "I am getting discouraged. I did want to help somebody and do some good in the world, but it looks as if I would never get a chance. I feel so ashamed when I go to church or to a missionary meeting and they pass around the plate. I have been to missionary meetings with so many different people that I know a great deal about how they need me, but the pennies nearly always go and I have to stay."

"I wish," sighed the second voice, "that people could understand money language."

Johnny sat straight up in bed and rubbed his eyes. Everything was dark and still. He did not hear any more talking.

Then he slipped out of bed and got the nickel and the dime out of his pocket. "I heard what you said, all right, and you are going to go, because I am going to put you in my missionary bank right this minute."

A beam of moonlight fell across the faces of the nickel and dime, and made them shine happily.

Johnny slipped over to the mantel and dropped them in his bank.

"Is that you, Johnny?" called Mother from the next room.

"Yes'm."

"What are you doing?"

"I just thought I would put some money in my bank."

And Johnny's mother, who is a very wise woman, and understands many things without having to be told about them, came and kissed him and tucked him in bed, and he did not hear anything more until morning, when his father called him and asked him if he was dreaming last night.

After Johnny and Baby Sister went out to play, he told her about what the nickel and dime had said, and she clapped her hands gleefully.

Johnny felt very happy, too.

Several months after that the lady at the Mission Band said, "Johnny, you bring so much money now. Don't you ever buy any marbles and candy?"

"Some," said Johnny, "but not as much as I used to."

—*Lutheran Women's Work.*

PITTSBURGH JUNIOR RALLY

The Forty-Fifth Annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela, and Westmoreland Presbyteries will be held on Saturday, September 25, 1937, in the First Church, North Side, Pittsburgh, Pa. The morning session will begin at 10:30, with opening prayer, devotions, greetings and response, followed with songs and Roll Call.

Miss Flora Jameson, of India, now in this country, will bring a message from the Juniors of India, and will tell about their Junior Rally.

The Memory work is the names of the Books of the Bible. Memory Song is "Sweeter are Thy Words."

We hope many will plan to attend this Rally and enjoy the interesting program that is being arranged.

Secretary,
Josephine M. Cenis.

JUNIOR RALLY

College Springs Presbytery held its first Junior Rally on June 26, 1937. From our widely scattered congregations we had an attendance of 67 registered from six societies. Harvest time kept some from attending.

The Juniors from St. Joseph could not attend and Miss Hart, a teacher in the Presbyterian Mission School in New Mexico kindly took their place on the program and gave some very interesting facts about the children there. We had badges and the children surely fell in love with them and were anxious for a Rally next year. We are having a Junior Conference at our fall Presbyterial convention.

—*Mrs. R. B. Arneal,*
Junior Secretary,
College Springs Presbyterial.

Mrs. Arneal has sent us a copy of the program of this Rally. It consisted of readings, plays, music, exercises and memory work given by the Juniors and several talks by Junior leaders. There were two sessions, 10:30 A.M. and 1:30 P.M.

Mrs. W. R. McMunn.

THE OLIVET MESSAGE FOLDERS

The OLIVET MESSAGE, or CARRY AND TARRY, folders are now ready for distribution. On these are printed suggested Scriptures for the study and meditation of Prayer Groups and Prayer Circles for the year of September, 1937, through August, 1938. These folders are supplied free to all who are interested in the work of the Women's General Missionary Society; but those sending for them are asked to enclose five cents for each dozen to cover mailing expenses. Send to the Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pennsylvania.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

The following resolution was adopted at our recent convention and a letter embodying the same was ordered sent to the Hon. William A. Hays of the Motion Picture Producers and Distributors of America, Inc.:

"We, the Women's General Missionary Society of the United Presbyterian Church of North America in convention assembled at Indiana, Pa., June 15, 1937, representing over 34,000 women and young women of our constituency, wish to express our appreciation of the motion picture authorities in making marked improvement morally in recent screen productions. We appreciate the high type of pictures that have made their appearance within the past two years.

"However, we deplore the frequent showing of drinking scenes. They are disgusting to many patrons and when indulged in by screen idols tend to create in the mind of youth the idea that drinking is necessary in order to be smart and up-to-date. The heavy death toll on the highways caused by drink and the poverty, grief and suffering brought about by the same evil should be sufficient reasons for barring anything from pictures that encourages the use of alcoholic beverages.

"We, therefore, recognizing the great influence of the motion picture, respectfully request that drinking scenes be barred from pictures."

The following letter from Carl E. Milliken, secretary to Mr. Hays was received by the secretary of the convention:

Miss Lillian M. Robertson,
540 West 112th Street,
New York City.

Dear Miss Robertson:

This will acknowledge for Mr. Hays in his absence, your letter of June 24, transmitting the resolution of the Women's General Missionary Society of the United Presbyterian Church.

Your commendation of the high average type of motion pictures recently released will be gratifying to Mr. Hays as well as to the producers with whom it will be shared.

I especially welcome the opportunity of referring to your suggestion about the frequent showing of drinking scenes because for many years I have been a crusader in behalf of Temperance and Prohibition. Also, for four years, as Governor of Maine, and later for three years as a federal official, I was charged with the responsibility of enforcing laws against the manufacture, transportation and sale of intoxicating liquor.

What we confront is a regrettable revulsion of popular opinion on this subject in the last few years. Much is being done in the guidance of motion picture production toward the objectives in which you and I believe. It is impossible, however, to disregard completely the present state of public opinion upon this subject.

I wonder if you would not find it worth while to stop in at our office and let me tell you in detail about the work of the Association, including the operations of the Production Code Administration.

Cordially and sincerely yours,
Carl E. Milliken,
Secretary.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

STUDY BOOKS

Foreign—Adult—*Mecca and Beyond,* Cloth, $1.00; Paper, 50c.

What Is This Moslem World?—Cloth, $1.00; Paper, 60c.

Home — Adult — *Rebuilding Rural America*—Cloth, $1.00; Paper, 60c.

Foreign—Junior—*Doorways*—Cloth, 75; Paper, 50c.

Leader's Helps, 10c.

Home—Junior—*Out In the Country,* 50c paper; Boards, $1.00.

Primary Junior — *The Friendly Farmer,* Paper, 50c; Boards, $1.00.

Books on World Peace:

Junior — *Broken Guns,* Paper, 50c.

Primary—*Ship East — Ship West,* Paper, 50c.

Leader's manual for either peace book, 25c.

PROGRAM LEAFLETS

Order leaflets for October programs from the Thank Offering Department.

PLAYS, STORIES, POEMS, NOVELTIES ON THE MOSLEM WORLD

Life Stories of Dr. and Mrs. Dodd—Author of *Mecca and Beyond.* 5c.

Plays—"My Baby is Sick" by Mary W. Vassar. (Two women and one doll). 5c.

"Yesterday—Today" by Mary W. Vassar—(Mother and daughter dialogue). 5c.

Story—"He Sent the Comforter"—A story to be read in a meeting with questions at the close to be answered by designated persons. 5c.

Poems—"Desert Thirst" by Mary W. Vassar—A Moslem woman who dreams that a God of Love must be true—but knows not where to find Him. 3c.

"The Fasting Moslem" by C. A. Owen, Ph.D. . . . and . . .

"Our Moslem Sisters" by Annie Van Sommer. . . . On Communion Day the minister asked the usual question "Has anyone been omitted?" and the answering vision of millions of faces of Moslem women who have had no provision for Communion. 3c.

"The Tapestry Weavers" by Anson G. Chester. 3c.

Prayers — 1 sheet — 2 prayers for peace—one by Mrs. H. W. Peabody —one by unknown author. 3c.

Persian Proverbs and Wise Sayings. 3c.

The Experiences of a Mohammedan in Christian America, or "Work Wanted by a Man who Cannot Speak English." By Mrs. F. G. Platt. 3c.

Novelties — "A Window Transparency" — The camels and the star. Directions for making. Handwork for Juniors. 3c.

Place Cards: The picture on front cover of *Mecca and Beyond*—on green card with space at bottom for the name. No type. 1c.

Card—Post card size—no envelopes *Prayer in the Desert.* Moslem and camel. Useful for place card, program on back, invitations, etc. 3 for 5c.

The Mecca Certificate, with explanation. 10c.

Tributes

MRS. ISABELLA BRYDGES

She is gone. Though spring came on
With life anew,—she could not stay.
"Under His wings," she said, "is peace,
From pain and ills, a blest release;
So grieve not that I'm called away."

Whene'er we meet, how we shall miss
Her helpful prayers, her sweet clear voice,
Singing the hymns of love and praise
To Him who ordered all her days,
The Savior, of her heart's own choice.

Gone and yet, with us remain
The lessons that her life has given:
Staunch faith with works, as each day passed,
True Christian courage at the last,
Pure gold that paves the way to heaven.

Queen Anne U. P. Church
Mrs. Rilla Wegner
April 20, 1937

MRS. CLARA WEAVER
MRS. MARGARET McNARY

The Woman's Missionary Society of the First U. P. Church of Burgettstown, Pa., wishes to pay a tribute of love and esteem to the memories of two of their members, Mrs. Clara Weaver and Mrs. Margaret McNary, whom God in His providence has called Home.

Their loyalty and devotion to the cause of missions, their long and consistent Christian lives will always be an incentive for our society to strive toward greater consecration.

To their loved ones we extend our sympathies and commend them to our Heavenly Father's care.

Committee.

MRS. ELIZABETH JAMESON

We, the members of the Women's Missionary Society of the Sixth United Presbyterian Church of Chicago desire to express our sorrow upon the passing of our friend, Mrs. Elizabeth Jameson.

Loyal to her church, and constant in attending its services, she willingly participated in the activities. She was former president of our local missionary society and a life member of the General Missionary Society.

Her understanding mind was ever conscious of a changing world and was keenly alert to the forward movement of the times. We shall deeply feel the absence of a life so richly endowed, but there remains that priceless heritage of rich memories which she has left as an inspiration for forming lives of service and love. Her passing leaves a vacancy in our midst but the remembrance of her Christian character and the record of faithful performance of duty to her Master will live on.

To her family we extend our love and sympathy and commend them to the comfort of the loving Father who does all things well.

Olive Cummins,
Maude Coppess,
Committee.

MRS. MINNIE HARTSOCK

The Women's Missionary Society of Sugar Creek Church desires to pay loving tribute to the memory of Mrs. Minnie Hartsock who for over thirty-five years was one of our most faithful members.

On the afternoon of Friday, May 28, 1937, the Angel of Death claimed our beloved friend and fellow member. Her interests and desire to serve extended to every department of church work. Her Bible Class will miss her especially.

Her life abounded in every good work. Her loving sympathy touched with blessing the lives of everyone with whom she came in contact. Especially was this evident in times of illness or trouble.

We never think of her apart from her garden and flowers which symbolize the fragrance of her life. We miss the sunshine of her presence but rejoice that our loss is gain for her.

To her loved ones we extend our sincerest sympathy in their loss and commend them to the care of the Great Shepherd whom she served.

Committee.

MRS. GEORGIA HAY JONES

The Women's Missionary Society of Camp Creek, Greenville, Tenn., wishes to place on record a tribute to the memory of a most beloved member, Mrs. Georgia Hay Jones, who died June 12, 1937.

Coming from Washington, Iowa, and the Moody Bible Institute, she has worked faithfully and well among us, for 31 years, except a few short periods in that time. The church members here feel they cannot express how much they will miss her and how severe the loss in her passing.

In every meeting of Society or church she was always present and on time. Always bubbling over with good humor and wit, always interested in each person present.

The children will miss her as a leader and teacher.

Mrs. Jones was always intensely interested in missionary work at home and abroad and continuously did her share in work and contributions. "Precious in the sight of the Lord is the death of his saints."

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Roma B. Beatty, 1909 ..... Pasrur
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Lois Boyd, 1918 ..... Sangla Hill
Dr. Anna Bramson, 1936 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Sialkot City
Miss Evelyn Catheart, 1925 ..... Rawalpindi
Miss Betsy Fleming, 1913 ..... Sargodha
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Sarah Jane Lamont, 1928 ..... Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1932 ..... Sialkot City
Miss Lillian A. McConnell, 1902 ..... Abbottabad
Miss E. Marjorie McCrory, 1936 ..... Gujranwala
Miss Maude M. Miller, 1925 ..... Sheikupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Willa M. Ramsey, 1921 ..... Sialkot City
Miss Grace N. Ranson, 1936 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Sargodha
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian Trimble, 1921 ..... Campbellpur
Miss Ruth A. Warnock, 1913, 1936 ..... Taxila
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Pasrur
Miss Dora A. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912 ..... 834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Rebecca Jean Black, 1921 ..... Petrolia, Pa.
Miss Theresa I. Brownlee, 1922 ..... Sylvia, Kansas
Miss N. Addaline Brandon, 1931 ..... 1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897 ..... 719 N. W. 24th St., Oklahoma City, Okla.
Miss Margaret Fehlman, 1918 ..... Crown Point, Indiana
Miss Eva M. Hewitt, 1930 ..... Hillsboro, N. Dakota
Miss Janette Howland, 1921 ..... Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 ..... 6142 Wayne Ave., Philadelphia, Pa.
Miss Flora Jameson, 1903 ..... 32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904 ..... 212 N. Detroit St., Xenia, Ohio
Miss Olive Laing, 1912 ..... 46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Marion T. Peterson, 1930 ..... 1221 Lafond St., St. Paul, Minn.
Miss Helen C. Sharp, M.D., 1932 ..... 620½ N. Broadway, Pittsburg, Kansas

RETIRED

Miss Emma Dean Anderson, 1881 ..... 231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893 ..... Pattersonville, New York
Miss Mary A. Lawrence, 1893 ..... c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 ..... Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1915 ..... Assiut
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Tanta
Miss Martha C. Glass, 1922 ..... Cairo
Miss Eulalia D. Grether, 1920 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
*Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Jeannette McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Marion A. Paden, 1902 ..... Tanta
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances Patton, 1922 ..... Mansura
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Selver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Laura B. Walker, 1904 ..... Mansura
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Ruth M. Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Fayoum
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934 ..... 215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894 ..... 121 N. 7th St., Sterling, Kan.
Miss Mary F. Dawson, 1922 ..... Pullman, Wash.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901 ..... 1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923 ..... 226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931 ..... Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923 ..... 1575 Florence Ave., Evanston, Ill.
Miss Helen M. Walker, 1930 ..... 517 Linden St., Ann Arbor, Mich.

THE SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Ray Huffman, R.N., 1924 ..... Nasir

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North
Miss Marguerite McClellan, 1926 ..... 228 S. Water St., Olathe, Kansas
Miss Aulora R. McIntyre, 1911 ..... Lenox, Ia.

Concerning the Offering—

AN INVITATION TO GIVE:

"Bring an offering, and come into His courts."—Ps. 96:8.

A CHALLENGE TO GIVE:

"Bring ye all the tithes into the storehouse * * * * and prove Me * * * * saith the Lord."—Mal. 3:10.

CHEERFULNESS IN GIVING:

"God loveth a cheerful giver."—II Cor. 9:7.

BLESSEDNESS IN GIVING:

"It is more blessed to give than to receive."—Acts 20:35.

THANKFULNESS IN GIVING:

"Come near and bring sacrifices and thank offerings into the house of the Lord."—II Chron. 29:31.

A MEASURE OF GIVING:

"The tithe * * * * is the Lord's."—Lev. 27:30.

ANOTHER MEASURE OF GIVING:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—I Cor. 16:2.

THE REWARD OF GIVING:

"Give, and it shall be given unto you."—Luke 6:38.

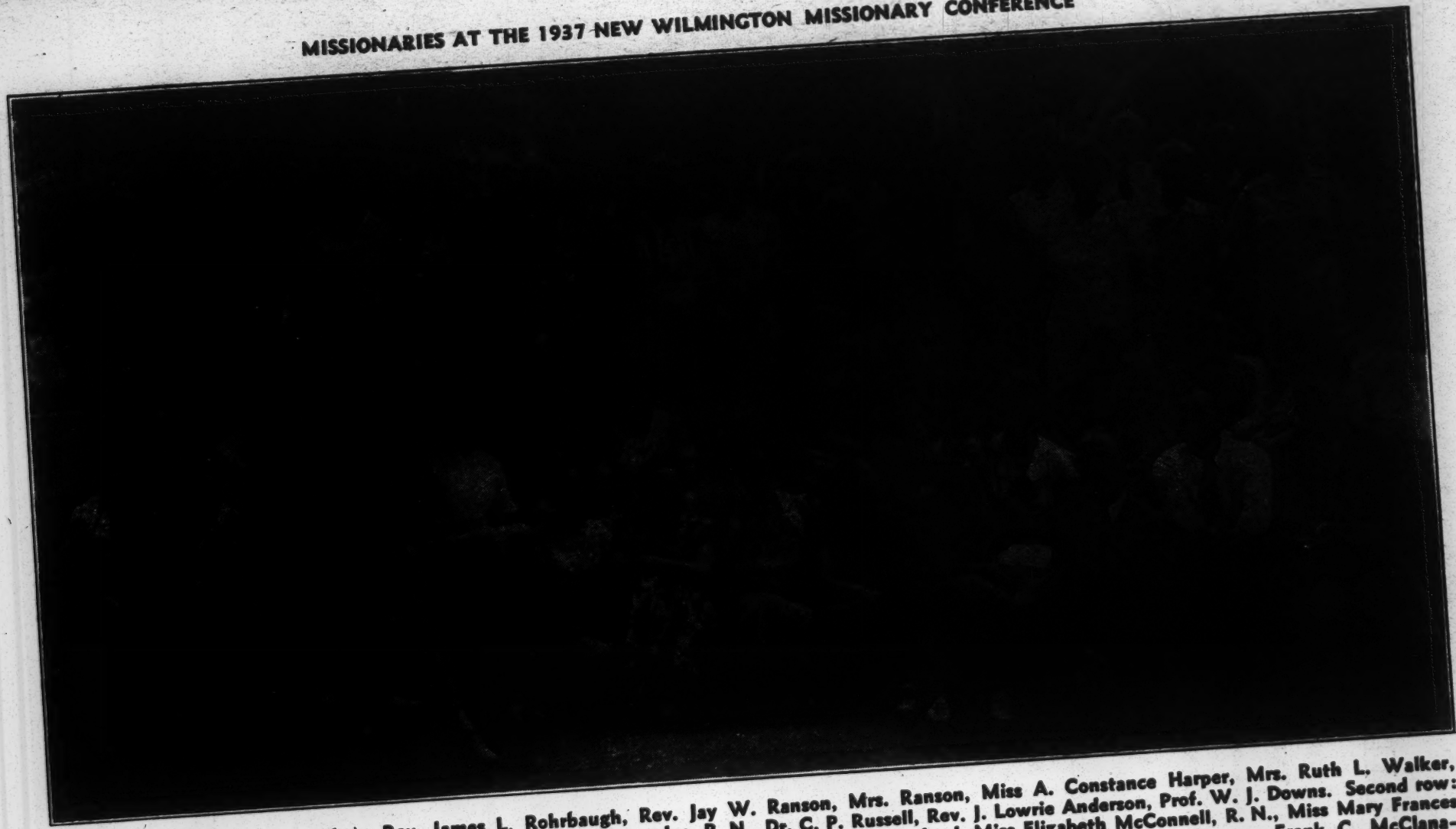
THE OBSERVER OF OUR GIVING:

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury."—Mark 12:41.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART

MISSIONARIES AT THE 1937 NEW WILMINGTON MISSIONARY CONFERENCE



Front row (seated left to right): Rev. James L. Rohrbaugh, Rev. Jay W. Ranson, Mrs. Ranson, Miss A. Constance Harper, Mrs. Ruth L. Walker, Mrs. Robert Hockman, Miss Ruth McCleery, Miss Helen N. Brownlee, R. N., Dr. C. P. Russell, Rev. J. Lowrie Anderson, Prof. W. J. Downs. Second row: Rev. E. V. Clements, Stuart Bergsma, M. D., Dr. J. W. Acheson, Rev. William Sutherland, Miss Elizabeth McConnell, R. N., Miss Mary Frances Dawson, Miss Ella Gordon, Miss Minnie E. Beatty, Miss Aulora R. McIntyre, Miss Laura B. Walker, Miss Hazel E. Anderson, Frank C. McClanahan, M. D., Mrs. Leander Finley, Rev. Leander Finley. Third row (standing): Rev. H. M. Milne, Mrs. Milne, Mrs. James L. Rohrbaugh, Mrs. Duncan C. Henry, Mrs. C. P. Russell, Mrs. E. V. Clements, Mrs. J. W. Acheson, Miss Emma Dean Anderson, Mrs. Walker Gordon, Miss Flora Jamison, Mrs. William Sutherland, Miss Minnehaha Finney, Mrs. F. C. McClanahan, Mrs. W. J. Downs, Reba C. Hunsberger, M. D. Fourth row: Rev. E. E. Grice, Mrs. Grice, Mrs. H. C. Chambers, Dr. H. C. Chambers, Jessie Simpson, M. D.